LIBRARY
STATE

# The CHRISTIAN CENTURY

*A Journal of Religion*

## Haymarket—After 50 Years

By Oril Brown

## Alternatives to Liberalism

*An Editorial*

## MAY SURVEY OF BOOKS

*Reviews by* W. L. Sperry, Wilhelm Pauck, Virgil C. Aldrich, Stewart G. Cole, Charles Gerlinger, Buell G. Gallagher, Harold Bosley, Daniel Evans, W. P. Lemon *and others*

## Let's Erase Our Sectarian Labels!

By John R. Scotford

## Students and War

*An Editorial*

15 Cents a Copy • May 6, 1936 • Four Dollars a Year

## In This Issue

ORIL BROWN
is a Chicago journalist who has recently completed an extensive study of the Haymarket riot, the fiftieth anniversary of which takes place this week.

JOHN R. SCOTFORD
is a Congregational minister and editor of the American Missionary, New York city.

G. RAY JORDAN
is minister of the Centenary Methodist church at Winston-Salem, N. C., one of the strongest Protestant congregations in the south.

ALFRED SCHMALZ
is one of the secretaries of the council for social action of the Congregational-Christian churches, New York city.

EDITH LOVEJOY PIERCE
resides in Evanston, Ill.

W. L. SPERRY
is dean of the divinity school at Harvard university.

WILHELM PAUCK
is professor of church history at Chicago Theological seminary, and author of one of the earliest interpretations of Barth to appear in this country.

VIRGIL C. ALDRICH
is professor of philosophy at Rice institute, Austin, Texas.

PAUL E. GOODRICH
is a resident of Yonkers, N. Y.

DANIEL EVANS
is professor of theology at Andover Newton Theological seminary, Newton Center, Mass.

CHARLES GERLINGER
is minister of the First Congregational church, Sioux Falls, S. D.

MARK RICH
is minister of the Community parish, Groton, N. Y., and a member of the faculty of Cornell university.

MARGUERITTE HARMON BRO
is a secretary of the Congregational council for social action, Chicago.

BUELL G. GALLAGHER
is president of Talladega college, Ala.

*(Continued in 3d column)*


# The CHRISTIAN CENTURY

May 6, 1936

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

*Staff Correspondents*

EDWARD SHILLITO (London)
MARCUS A. SPENCER (Glasgow)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
R. H. MARKHAM (Vienna)
FRANK RAWLINSON (Shanghai)
RAY FREEMAN JENNEY (Syracuse)
E. A. FRIDELL (Seattle)
ROY L. SMITH (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
DON T. TULLIS (Cleveland)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
JOSEPH MYERS, JR. (Kansas City)
CLARENCE A. NEFF (Mexico)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
IVAN LEE HOLT (St. Louis)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
T. MARKHAM TALMAGE (Honolulu)
W. S. ABERNETHY (Washington)
E. W. STODGHILL (Minneapolis)
P. OOMMAN PHILIP (Nagpur)
C. D. BRODHEAD (Philadelphia)
EDWIN T. BUEHRER (New York)
JOHN CLARENCE PETRIE (Memphis)
E. K. HIGDON (Manila)
E. G. HOMRIGHAUSEN (Indianapolis)
EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1935 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra


## Contents


Editorial
- Editorial Paragraphs....651
- Alternatives to Liberalism....654
- Students and War....656
- Partisanship in the Anti-Saloon League....657

Contributed Articles
- Haymarket—After Fifty Years, by Oril Brown....659
- Let's Erase Our Sectarian Labels! by John R. Scotford....663
- Dare the South Answer? by G. Ray Jordan....664
- 'Blessed by Chaplain Ellis,' by Alfred Schmalz....665
- To What Avail? by Edith Lovejoy Pierce....666

April Survey of Books
- The Return of Religion, by Henry C. Link....667
- Kierkegaard: His Life and Thought, by E. L. Allen.667
- Time's Arrow in Society, by Anderson Woods....668
- Christian Materialism, by Francis J. McConnell....668
- The Fatherhood of God, by W. B. Selbie....669
- The Christian Idea of God, by H. Maldwyn Hughes..669
- As Far as I Can See, by Winifred Kirkland....669
- M-Day, The First Day of War, by Rose M. Stein..670
- British Propaganda from 1914 to 1917, by J. Duane Squires....670
- The Resurrection of the Unknown Soldier, by Myron L. Pontius....671
- Black Reconstruction, by W. E. Burkhardt DuBois.671
- With Napoleon in Russia, by General de Caulaincourt....672
- The Unfinished Universe, by T. S. Gregory....672
- Golden Peacock, by Gertrude Atherton....673
- Psychology and the Promethean Will, by William H. Sheldon....673
- Education and Organized Interests in America, by Bruce Raup....674
- Values and Realities, by Leo Richard Ward....674
- Books in Brief....675

Correspondence....676
The Question Box....677
News of the Christian World
- Correspondence from Pittsburgh....678
- Correspondence from England....678
- Correspondence from Michigan....679
- Correspondence from Minnesota....680
- Correspondence from Germany....681
- Correspondence from Chicago....682
- Correspondence from New York....683
- Correspondence from Japan....684
- Correspondence from the Southeast....685


## Calendar of Coming Events

May 5-8. Northern Baptist state convention, First church, San Diego, Calif.
May 6. Annual meeting church federation of Indianapolis.
May 6, 7. Northern Baptist women's annual convention, Atlantic district, Williamsport, Pa.
May 6, 7. Northern Baptist women's annual convention, east central district, Huntington, W. Va.
May 6, 7. Northern Baptist women's annual convention, New York district, Elmira, N. Y.
May 6-10 Northern Baptist state convention, Yuma, Ariz.
May 6-20. African Methodist Episcopal Zion church general conference, Greensboro, N. C.
May 6-27. African Methodist Episcopal general conference, New York.
May 7, 8. Northern Baptist state convention, Washington, D. C.
May 10. Chicago Sunday evening club; Willard L. Sperry speaker.
May 10-13. Evangelical and Reformed church Indiana conference, Zion Evangelical church, Indianapolis.
May 11-13. Church choir contest and festival, Northwestern university school of music, First Congregational church, Evanston, Ill.
May 11--13. Northern Baptist state convention, St. Albans, Vt.
May 11-13. Indiana Disciples convention, Bloomington, Ind.
May 11-14. United Lutheran annual synodical convention, Evansville, Ind.
May 12. Interdenominational church choir music festival, Cadle tabernacle, Indianapolis, Ind.
May 12, 13. Annual meeting New England council of federated church women, interdenominational, Cambridge, Mass.
May 12, 13. Baptist woman's missionary union meeting, municipal auditorium, St. Louis.
May 12-14. Northern Baptist state convention, First church, Albany, Ore.

## In This Issue

*(Continued from 1st column)*

J. DUANE SQUIRES
is professor of history at Colby junior college, New London, Conn.

HAROLD BOSLEY
is professor of philosophy at Iowa State Teachers college, Cedar Rapids, Ia.

LEE E. CANNON
is professor of English at Hiram college, Ohio.

J. HUDSON BALLARD
is minister of the First Presbyterian church, Portland, Ore., and was formerly professor of philosophy at Occidental college.

STEWART G. COLE
is professor of religious education at Crozer Theological seminary, Chester, Pa.

W. P. LEMON
is minister of the First Presbyterian church, Ann Arbor, Mich.

# The Christian Century

An Undenominational Journal of Religion

VOLUME LIII CHICAGO, MAY, 6, 1936 NUMBER 19


## EDITORIAL

BEFORE the presses could finish turning out last week's issue of The Christian Century a judge in Massachusetts had thrown into high relief the issue treated in the editorial, "Is the Flag a Fetish?" Three children, ranging in age from six to nine, were sentenced to the reformatory by Judge John W. Mason for having refused to salute the United States flag. Their father, Ignace Opielouski, is a member of the Russellite sect known as Jehovah's Witnesses; he has indoctrinated his children with the teaching of that sect concerning the idolatrous nature of all nationalistic symbolisms. So the city of Calvin Coolidge and Smith college, located in the state which this month celebrates the 300th anniversary of Roger Williams' championship of religious liberty, sends children to jail to make them (a) indifferent to conscience, and (b) patriotic! The astounding verdict of Judge Mason is, of course, being appealed, and students from Amherst college are tutoring the children while they are excluded from the public schools. But the commonwealth of Massachusetts shows that, while it may no longer be able to drive the children of religious conscientious objectors into the wilderness (there being no more wilderness) it is still quite ready to throw them into jail. Jail the six-year-olds and thus safeguard American patriotism!

### Jailing Children for Conscience Sake

### State Sovereignty and Migratory Labor

ONE WONDERS how long it will be until it will be necessary to get a passport and a visa before going from one state in the American union to another. So far, only a few states have stationed border guards to pass judgment upon the eligibility of incoming travelers. Last fall, when their widely advertised climatic attractions drew an excessive number of tourists of the sort that had not only gone off the gold standard but had suspended specie payment entirely, Florida and California put up the bars against hoboes, thumbers, and other visitors who seemed likely to become a charge on the community. Now Colorado is sending members of its national guard to keep out an invasion of "cheap labor," chiefly from New Mexico, seeking work in the beet fields. And the governor of New Mexico replies that if laborers cannot go from New Mexico to Colorado, trucks loaded with merchandise cannot come from Colorado to New Mexico. As a matter of legal argument, one seems as right as the other, since both are completely wrong. Setting up barriers against the free movement of labor—or, for that matter, against the free movement of persons who cannot get a chance to labor—is an entirely extra-legal procedure. Neither can it be defended as a legitimate exercise of the police power for the public safety. In none of the cases mentioned was the public safety threatened. At worst, there was nothing more than the chance that some expense or some economic disadvantage would be incurred by the influx of the migrants. With not enough jobs to go around, it may be natural for Colorado authorities to try to keep Colorado jobs for Colorado men. But if that practice were stated as a principle, it would be seen to have very grave implications.

### Renewed Rioting in Palestine

A FULL-PAGE advertisement in the New York Times, asking American Jews for an emergency gift of $150,000, reproduces a radiogram beginning: "Jews in Palestine have again been subjected to barbarous attacks. The Jewish community is behaving admirably despite the trying provocation. We mourn the loss of the victims but are determined to continue undeterred and with redoubled energy our great task of rebuilding our national home where Jews may live as of right and without fear of molestation." The message concludes: "Only by the extension of Jewish colonization and increased immigration can we be assured of the ultimate achievement of peace in Palestine." It is signed by Dr. Chaim Weizmann, the leader of the world Zionist movement. It is impossible not to feel sympathetic toward such an appeal as this, as well as toward the sense of a people's apprehension which it betrays. Harried out of Germany, under the iron heel in Poland, barred by immigration quotas from many other countries, is the Jew who seeks a refuge

in Palestine to discover himself in jeopardy there? Nevertheless, we doubt whether the problem is to be solved quite as simply as Dr. Weizmann suggests, or by the method which his organization has in view. The recent riots, in which about twenty were killed and 150 wounded, indicate that the moment is fast approaching when Jewish immigration and colonization in Palestine can only be "extended," to use Dr. Weizmann's verb, by a liberal use of British bayonets. The Arabs, who still far outnumber the Jews, have become terrified at the increased Jewish immigration since Hitler obtained power in Germany. They demand a stop. Britain, which holds the mandate, may be able to continue Jewish immigration in small amounts without producing a crisis, but a continuation of the policy which has allowed more than 80,000 Jews to enter in the last two years is almost certain to bring an explosion. If the explosion comes, Britain must reckon with a pan-Arabic movement extending far beyond Palestine, threatening imperial interests in many quarters. To retain British sympathy and support, as well as to escape molestation of settlers already in Palestine, this would seem to be a good time for the Zionists to restrain rather than extend their colonization projects.

## Methodist Laymen Head For Columbus

AS the time for the opening of the Methodist general conference arrives the prophecies of an impending pitched battle between economic liberals and conservatives grow faint. It looks now as though there would be general readiness to sidestep an issue which, a few months ago, certain laymen were insisting should be given major attention. Dropping of the proposals to hold pre-conference rallies by the laymen in the two camps has done much to spread the feeling that the Columbus gathering will pass off without a clash. Moreover, it has become clear that there are plenty of Methodist laymen ready to support to the utmost the right of the pulpit to freedom of utterance on all questions affecting human welfare. A "Laymen's Religious Movement," which has come into existence in reply to the organization of the conservative "Conference of Methodist Laymen," has greeted the opening of the general conference with a statement of principles which, while irenic in spirit, gives not an inch to the attack of the conservatives. "We reaffirm our faith in the intellectual ability, the social insight and the ethical conceptions of the kingdom of God on the part of our ministry, who are pointing the way to a harmonizing of the personal and social elements in religion," say these newly organized laymen. "On the basis of intelligent devotion to duty, they challenge us as laymen to measure up and to support a reemphasis upon spiritual values and their application to the problems of everyday life." The statement has gone out over the signatures of a committee which includes Mr. Frank A. Horne, Brooklyn industrialist who is at present probably the most influential layman in the Methodist denomination. Prospects at Columbus are for a short session, to keep costs low; approval of the plan for unification with the Southern Methodist and Methodist Protestant churches; slight readjustments of denominational machinery; spirited voting for vacant places on the board of bishops. But the issue of pulpit freedom is not likely to play much part.

## Puerto Rico May Gain Independence

DISORDERS in Puerto Rico within recent months have apparently been the chief influence in convincing some Americans that the island ought to be punished by being given her independence. Senator Tydings has introduced a bill, said to have administration approval, to give our island possession an option of becoming a free and sovereign nation after four years. The argument is that the administration of government in Puerto Rico is expensive, inefficient and corrupt. "The American system has failed." One form of political corruption is particularly interesting. It seems that the total number of registered voters in the island is somewhat larger than the number of adults. In some districts it is from 20 to 45 per cent larger. This indicates extraordinary resourcefulness on the part of precinct committeemen and others whose duty it is to "get out the vote." Considering the similar but less successful efforts of the political machines in certain wards in New York and Chicago, it might almost be said that the American system, far from failing, had worked too well. There are more serious reasons than that for at least giving serious consideration to the possibility of giving Puerto Rico her independence. There has been a clamorous party demanding it and making no end of trouble both for the insular police and for the governor. Such demands may easily be pumped up by demagoguery to an inflated magnitude that has more wind and noise than actual substance. Perhaps a definite offer of independence would force the sober political leaders of the island to think seriously about what they would do with it if they got it. Of one thing they may be assured. The vast majority of the people of the United States will be perfectly willing for Puerto Rico to be independent if it can manage its own affairs in such a way as not to be a nuisance on our doorstep.

## French Election Shows Shift to Left

THE OUTCOME of the voting in France on April 26 apparently confirms the wisdom of the step taken by the third international at Moscow last summer. It was determined at that session, readers will remember, that communist parties outside Russia should sink their idealogical differences with socialists and other left-wing groups and announce themselves ready to unite in action. The German experience, in which Hitler owed much in his rapid rise to power to the inability of communists and social democrats to offer a united opposition, obviously had much to do with bringing to pass this shift in policy on the part of the communist international. The first important test of the new policy came with the Spanish elections a few

months ago. There the new "popular front" formed by republicans, socialists and communists gained a striking victory. Even more significant, however, are the results now registered in France. For although the final outcome remains to be settled in the run-off elections on May 3, it is already clear that a shift to the left has been registered by the French electorate which is certain to have extensive effects on European politics. Not to discuss the detailed aspects of this shift until the full membership of the new chamber has been chosen, it is already possible to say that the election has greatly increased the representation of the extreme left (the communists), it has shown a solidified bloc left-of-center which will apparently be able to carry on the equivalent of a party government, and it has shown that France is definitely turning away from fascists and national conservatives. The platform on which the left bloc has won its victory called for relentless opposition to fascism, nationalization of the Bank of France, and nationalization of the munitions industry.

## A Great Christian Journalist

FROM time to time since last November our news columns have told of the accident which befell Mr. Arthur Porritt, editor of the Christian World of London, and of the slow recovery which has necessitated his resignation of that post. Now a personal note from Mr. Porritt gives a more intimate knowledge of the blow which has befallen this great Christian journalist. Despite the fact that he is recovering, Mr. Porritt is still "strictly rationed as to the amount of letter writing" he may do. It will be another year, in all probability, before he can undertake any large measure of writing. There will be scores of Americans who, while they rejoice that Mr. Porritt's life has been spared, will sympathize with him in this long extension of his convalescence. His journalistic outlook is one which can ill be spared. As a commentator on public and church affairs in Great Britain there has always been a realism, a rigor, in the work of Arthur Porritt which has been invaluable to those who must view the tight little isle from a distance. Of similar value to the cause of transatlantic understanding has been his appreciation of the importance of American events and thought. And in addition to all this, he has spent himself lavishly to render accessible to a host of Americans visiting England the men and the conditions through which the life of that great nation is to be comprehended. As these days of warmth come on we think of Mr. Porritt sitting in the sunshine of his lovely English garden, his hand itching to take his pencil once again. May that moment be not long delayed!

## Nye Committee Recommends National Manufacture of Munitions

UNTIL the full text of the report of the Nye committee is available, The Christian Century prefers to withhold extended comment on its recommendations. However, the brief newspaper summaries of the first part of the report to be transmitted to the senate show one thing clearly: despite a division over recommendations, the committee is unanimous as to the disgraceful conditions now existing within the private munitions industry. Makers of all kinds of army and navy equipment, as well as airplane manufacturers, have made a practice of trimming Uncle Sam whenever he came into the market. Their business is honeycombed with bribery; they use the war, navy and commerce departments as tools for the piling up of private fortunes; they do not hesitate to block efforts toward world peace in the hope of lining their own pockets; they make a regular practice of selling the military secrets of the United States to foreign governments. And more to the same effect. The committee is a unit in saying that this is the sort of business with which the people of the United States will have to deal when they take up the issue of future munitions manufacturing. But there is a 4-to-3 division when the committee attempts to say what should be done about it. The majority, headed by Senator Nye, recommends that the business, except for the manufacture of airplanes, be nationalized. Thus the temptation to stir up trouble in order to multiply orders, and to raid the federal treasury for all the traffic will bear, will be eliminated. The minority, headed by Senator Vandenberg, puts its trust in more stringent regulation. A nationalized munitions industry, it believes, would have to be maintained on an uneconomic plane of development in order to be adequate for emergencies; the fact that regulation has been evaded in the past does not conclusively prove that it might not be made effective in the future.

## If Trenton Were Moscow

IF the scenes at present being enacted in the assembly chamber of the New Jersey state capitol were taking place in Russia, what interpretation would the American press place upon them? For almost a week, as these words are written, a delegation of unemployed has held possession of the lower house of the New Jersey legislature. Swarming down out of the galleries to camp on the floor when the assembly adjourned one night without passing a relief bill, this grim and grimy company stepped aside long enough to let the lawmakers reassemble, then immediately resumed its occupation when another adjournment found no remedial legislation enacted. There they remain at the moment, desperate men and women, with some children, swearing that they will not leave until provision has been made for their support. Should such an invasion actually take possession of a provincial seat of government in Russia—or in Germany, Italy, Japan or almost anywhere else for that matter—would it not be blazoned to the American public as evidence of a coming uprising? Yet the American press, outside the vicinity of New York and Philadelphia, is paying little attention to this occupation of the New Jersey capitol by the unemployed. The situation in New Jersey varies only in degree, but not in kind, from that in other states. The federal government has thrown the support of the

unemployed back on the state; the state has thrown it back on the municipalities; the municipalities now announce that they can carry the load no longer—so they throw the jobless out on the roads. And the jobless march on the state capitol! When the situation in other states gets as hopelessly involved as it now is in New Jersey—and in several of them that won't be in any distant future—more jobless may begin marching in the same direction. If ever the stage was being set for tragedy, it is in Trenton at this minute.

## Alternatives to Liberalism

BEFORE joining in the chorus of lamentations over the "bankruptcy of liberalism," the thoughtful Christian citizen might well pause to consider whether the disturbing phenomena of modern society are, in fact, the fruits of liberalism. It is true that, for more than a century, liberalism has been the dominant social and political philosophy of western Europe and America. And it is also true that the secular millennium that was once believed to be just around the corner, waiting only for universal suffrage, religious liberty and popular education to usher it in, has failed to appear. But other forces besides liberalism have been operative during this century of mingled hope and disappointment, and it does not follow that such failure as has befallen our civilization is to be charged against liberalism.

A recent statement of the decline of modern culture and the cause of that decline is that presented by Professor Hocking in his lectures at Indiana university, as reported by the Indiana correspondent of The Christian Century. (See issue of April 15, page 575.) "Liberalism has been working badly in the western world. Liberalism, or individualism with its associated democratic conceptions, has shown itself incapable of bringing about or maintaining social wholeness, and the capacity for united thought and action has become imperative. . . . Private owners are not devoid of good will but there is no channel in liberalism that makes wealth constitute a working commonwealth. This liberalism has infected the west with the idea of rights-without-duties. . . . The chief suffering of our declining age of liberalism is not poverty, but a flabby mediocrity of mind and character which inspires a sort of moral loathing. We have bred a nation of spoiled and juvenile minds, unable to think, devoid of the power of self-criticism and incapable of mature political responsibility."

Few serious observers of the trends of current culture will consider this picture overdrawn. Its features are recognizable and it is no caricature. It may, indeed, be objected that the power of self-criticism can scarcely be said to have disappeared completely so long as the age can produce this and so many similar criticisms of itself, and particularly that liberalism must be credited with some little ability to criticize itself when such a criticism as this can be formulated by an eminent liberal.

One might argue that liberalism is the one type of thought that does exhibit any capacity for self-criticism. Absolutism certainly does not have it. If neo-scholasticism has any defects as a philosophy, one would never learn of them from any admissions made by the neo-scholastics. Roman Catholic writers, with rare and non-typical exceptions, represent the Catholic social and political philosophy, as well as the Catholic system of dogma, as divinely perfect and authoritatively delivered. The spokesmen for totalitarianism, whether of the fascist or of the communist variety, are much busier in building morale and enforcing submission than in scrutinizing their system to discover its defects. Since liberalism alone produces any degree whatever of self-criticism (even if not enough) and alone creates an atmosphere in which that criticism may be freely expressed, it seems somewhat invidious to single out liberalism for special reproach on the ground that it is "devoid of the power of self-criticism."

But this is no defense of the age as a whole. It is indeed an age of mental confusion and uncoordinated activities, of many jangling and discordant voices but no commanding voice, with no adequate integration of individuals and groups into a social whole and no sufficient sense of responsibility on the part of individuals either toward their groups or toward the social whole. This is a very serious situation. We have no excuse for being complacent about it. We have every reason to be concerned and alarmed and to seek the means of remedying it.

Those who think that liberalism is the source of all these disorders in our current civilization will naturally desire to effect a cure by banishing liberalism. That is what the conservative forces in Europe did after the French revolution and the Napoleonic regime. The free exercise of reason, the rising power of democracy and the decay of loyalty to the old absolutisms were blamed for all the disorders of that turbulent time—and it was more turbulent than ours. To counteract the destructive and disintegrating effects of liberalism, the reactionary governments formed an alliance to suppress every movement that threatened the stability of the status quo. England went tory. France went Bourbon. Austria passed from the liberal reforms of Joseph II to the calculating conservatism of Metternich. Tsar Alexander I renounced his half-mystical and half-Jacobin projects of reform and reverted to the ways of the Romanoffs. The inquisition was restored in the papal state. It might have been said then that "liberalism has been working badly in the western world." It had. But this elaborate attempt to supplant it by tyranny worked worse.

Our present heritage of disintegration and unrest is not the result of liberalism. It is the resultant of many forces, including the rising tides of liberal thought and democratic action, the reactionary efforts to suppress the popular movement in the interest of established privilege and power, and the attempts of clever and selfish persons to take advantage of the opportunities afforded by the new democracy for their own political or economic advantage.

What is this "liberalism" which has been such a dis-

turbing factor in modern life? Fundamentally it means the application of intelligence to the problems of government, industry, the understanding of the world and the formulation of a philosophy of life. Because intelligence is a quality that inheres in individuals, it exalts the individual. Because intelligence is not amenable to commands but only to reason, it tends to devalue authority. Therefore liberalism means freedom of thought, speech and publication, and freedom for the exercise of conscience and religion. In industry it meant originally that government must keep its hands off, allowing natural economic laws to have free course and individuals to exercise free choice of occupations and freedom of contract—because a century ago the chief relation of government to business (aside from taxation) was the granting of monopolies and the imposition of hindrances upon trade for the benefit of favorites, and because individual units of private industry were still too small to constitute monopolies, interfere with freedom of contract, or limit the opportunities of others. Under these conditions, economic liberalism meant laissez faire; under present conditions, it does not. But though the specific program of economic liberalism has changed, its objective has not; it is still to secure equality of opportunity and a reasonable distribution of economic benefits.

It is true that liberalism, laboring under the difficulties imposed both by the opposition of the privileged and by the ignorance and selfishness of those whom it sought to benefit, has not worked any too well. There are many who think that human freedom has run its course and that social order can come only by rigid social control. Curiously enough, extremes meet in agreement on this principle. Catholics and communists, mutually hostile on every other point, agree on this—that individual human beings cannot be trusted to find the truth and to teach what they find, and that the only freedom of thought consistent with social stability is freedom to think what is approved by the proper authority.

Robert Briffault, the eminent French anthropologist who turned communist, argues in his recent book, "Breakdown," that nineteenth century liberals made a fatal mistake in allowing anybody to teach anything. Russia, he says, will make no such mistake. The truth has been found. Freedom of teaching henceforth will be freedom to teach what is approved by the communist party. In neutral fields there may of course be untrammeled research; but in all matters involving society, the standards are established. There will be no "jangling voices" there. There will be no lack of "social wholeness," and "capacity for united thought and action" will be conspicuously demonstrated. That is one way of avoiding the debilitating effects of liberalism, if such they are.

At the meeting of the National Catholic educational association in New York, the following sentiment was expressed in the official statement, as reported in the official news release of April 18: "Academic freedom is not academic license. . . . *Academic freedom is freedom to teach what is true* and to receive instruction in what is true. When it comes to defining what is true, Catholic education seeks the guidance not only of the natural law but of the supernatural revelation that has come to us from God through Jesus Christ, our Lord, and which is interpreted for us by the church. . . . The state has no authority to determine what is and what is not true." And that is another way of escaping from liberalism and thus from the distraction and confusion incident to having different people saying different things at the same time.

Or rather, it is the same way. It is the way of authority and dictatorship. For those who believe that the church is divinely commissioned to exercise that dictatorship, the problem is of course simple. For those who think that the principles of Karl Marx are ultimate truth and that the attainment of a completely organized communist state is more important than any consideration of individual liberty or freedom of thought, the problem is also simple. So it is for fascist dictators and their supporters, and for any others who believe that a disciplined society, saying the same things in unison and going the same way in lockstep, is more to be desired than a free people, jostling each other a bit and arguing rather harshly rather than repeating dictated formulas by rote.

Whether one remains loyal to the liberal principle or turns away from it to some form of totalitarianism, one should do it with his eyes open to the implications of his attitude. He who chooses liberalism is permitted to hope that men will some day grow wise enough to use the intelligence which liberalism constantly urges them to employ, and that, as they do so, they will grow into some sort of maturity and arrive at some degree of agreement. But he has no reason to expect that this will happen soon. The discord of conflicting opinions will not quickly subside, and the lost motion of action at cross purposes will not soon be integrated into one smooth stream of social power. He who chooses the way of illiberalism—the way of discipline and regimentation into conformity with some pattern already approved by authority and certified as "true"—may hope for the prompt attainment of the appearance of "social wholeness" and "united thought and action," provided sufficient force can be applied to make authority effective. Society will look less like a mob, or a picnic party, and more like an army. But he must also understand that this harmony, imposed from without and not developed from within, will endure only as long as the force endures which supports it.

Regimentation and control by authority have been tried before. In fact, nothing else was ever tried until a century or so ago. And they have always failed. One autocracy after another has collapsed in ruin. Liberalism was not tried until illiberalism had failed for some thousands of years. Is it not rather premature to charge liberalism with failure after so brief a trial and one conducted under the disadvantages imposed by the heritage of centuries of illiberalism?

There is something yet beyond liberalism. It cannot accomplish everything. So long as it retains the exaggerated individualism which marked its first appearance, it cannot accomplish much. Laissez faire—the principle of selfish scramble, each for himself—is no

unemployed back on the state; the state has thrown it back on the municipalities; the municipalities now announce that they can carry the load no longer—so they throw the jobless out on the roads. And the jobless march on the state capitol! When the situation in other states gets as hopelessly involved as it now is in New Jersey—and in several of them that won't be in any distant future—more jobless may begin marching in the same direction. If ever the stage was being set for tragedy, it is in Trenton at this minute.

## Alternatives to Liberalism

BEFORE joining in the chorus of lamentations over the "bankruptcy of liberalism," the thoughtful Christian citizen might well pause to consider whether the disturbing phenomena of modern society are, in fact, the fruits of liberalism. It is true that, for more than a century, liberalism has been the dominant social and political philosophy of western Europe and America. And it is also true that the secular millennium that was once believed to be just around the corner, waiting only for universal suffrage, religious liberty and popular education to usher it in, has failed to appear. But other forces besides liberalism have been operative during this century of mingled hope and disappointment, and it does not follow that such failure as has befallen our civilization is to be charged against liberalism.

A recent statement of the decline of modern culture and the cause of that decline is that presented by Professor Hocking in his lectures at Indiana university, as reported by the Indiana correspondent of The Christian Century. (See issue of April 15, page 575.) "Liberalism has been working badly in the western world. Liberalism, or individualism with its associated democratic conceptions, has shown itself incapable of bringing about or maintaining social wholeness, and the capacity for united thought and action has become imperative. . . . Private owners are not devoid of good will but there is no channel in liberalism that makes wealth constitute a working commonwealth. This liberalism has infected the west with the idea of rights-without-duties. . . . The chief suffering of our declining age of liberalism is not poverty, but a flabby mediocrity of mind and character which inspires a sort of moral loathing. We have bred a nation of spoiled and juvenile minds, unable to think, devoid of the power of self-criticism and incapable of mature political responsibility."

Few serious observers of the trends of current culture will consider this picture overdrawn. Its features are recognizable and it is no caricature. It may, indeed, be objected that the power of self-criticism can scarcely be said to have disappeared completely so long as the age can produce this and so many similar criticisms of itself, and particularly that liberalism must be credited with some little ability to criticize itself when such a criticism as this can be formulated by an eminent liberal.

One might argue that liberalism is the one type of thought that does exhibit any capacity for self-criticism. Absolutism certainly does not have it. If neo-scholasticism has any defects as a philosophy, one would never learn of them from any admissions made by the neo-scholastics. Roman Catholic writers, with rare and non-typical exceptions, represent the Catholic social and political philosophy, as well as the Catholic system of dogma, as divinely perfect and authoritatively delivered. The spokesmen for totalitarianism, whether of the fascist or of the communist variety, are much busier in building morale and enforcing submission than in scrutinizing their system to discover its defects. Since liberalism alone produces any degree whatever of self-criticism (even if not enough) and alone creates an atmosphere in which that criticism may be freely expressed, it seems somewhat invidious to single out liberalism for special reproach on the ground that it is "devoid of the power of self-criticism."

But this is no defense of the age as a whole. It is indeed an age of mental confusion and uncoordinated activities, of many jangling and discordant voices but no commanding voice, with no adequate integration of individuals and groups into a social whole and no sufficient sense of responsibility on the part of individuals either toward their groups or toward the social whole. This is a very serious situation. We have no excuse for being complacent about it. We have every reason to be concerned and alarmed and to seek the means of remedying it.

Those who think that liberalism is the source of all these disorders in our current civilization will naturally desire to effect a cure by banishing liberalism. That is what the conservative forces in Europe did after the French revolution and the Napoleonic regime. The free exercise of reason, the rising power of democracy and the decay of loyalty to the old absolutisms were blamed for all the disorders of that turbulent time—and it was more turbulent than ours. To counteract the destructive and disintegrating effects of liberalism, the reactionary governments formed an alliance to suppress every movement that threatened the stability of the status quo. England went tory. France went Bourbon. Austria passed from the liberal reforms of Joseph II to the calculating conservatism of Metternich. Tsar Alexander I renounced his half-mystical and half-Jacobin projects of reform and reverted to the ways of the Romanoffs. The inquisition was restored in the papal state. It might have been said then that "liberalism has been working badly in the western world." It had. But this elaborate attempt to supplant it by tyranny worked worse.

Our present heritage of disintegration and unrest is not the result of liberalism. It is the resultant of many forces, including the rising tides of liberal thought and democratic action, the reactionary efforts to suppress the popular movement in the interest of established privilege and power, and the attempts of clever and selfish persons to take advantage of the opportunities afforded by the new democracy for their own political or economic advantage.

What is this "liberalism" which has been such a dis-

turbing factor in modern life? Fundamentally it means the application of intelligence to the problems of government, industry, the understanding of the world and the formulation of a philosophy of life. Because intelligence is a quality that inheres in individuals, it exalts the individual. Because intelligence is not amenable to commands but only to reason, it tends to devalue authority. Therefore liberalism means freedom of thought, speech and publication, and freedom for the exercise of conscience and religion. In industry it meant originally that government must keep its hands off, allowing natural economic laws to have free course and individuals to exercise free choice of occupations and freedom of contract—because a century ago the chief relation of government to business (aside from taxation) was the granting of monopolies and the imposition of hindrances upon trade for the benefit of favorites, and because individual units of private industry were still too small to constitute monopolies, interfere with freedom of contract, or limit the opportunities of others. Under these conditions, economic liberalism meant laissez faire; under present conditions, it does not. But though the specific program of economic liberalism has changed, its objective has not; it is still to secure equality of opportunity and a reasonable distribution of economic benefits.

It is true that liberalism, laboring under the difficulties imposed both by the opposition of the privileged and by the ignorance and selfishness of those whom it sought to benefit, has not worked any too well. There are many who think that human freedom has run its course and that social order can come only by rigid social control. Curiously enough, extremes meet in agreement on this principle. Catholics and communists, mutually hostile on every other point, agree on this—that individual human beings cannot be trusted to find the truth and to teach what they find, and that the only freedom of thought consistent with social stability is freedom to think what is approved by the proper authority.

Robert Briffault, the eminent French anthropologist who turned communist, argues in his recent book, "Breakdown," that nineteenth century liberals made a fatal mistake in allowing anybody to teach anything. Russia, he says, will make no such mistake. The truth has been found. Freedom of teaching henceforth will be freedom to teach what is approved by the communist party. In neutral fields there may of course be untrammeled research; but in all matters involving society, the standards are established. There will be no "jangling voices" there. There will be no lack of "social wholeness," and "capacity for united thought and action" will be conspicuously demonstrated. That is one way of avoiding the debilitating effects of liberalism, if such they are.

At the meeting of the National Catholic educational association in New York, the following sentiment was expressed in the official statement, as reported in the official news release of April 18: "Academic freedom is not academic license. . . . *Academic freedom is freedom to teach what is true* and to receive instruction in what is true. When it comes to defining what is true, Catholic education seeks the guidance not only of the natural law but of the supernatural revelation that has come to us from God through Jesus Christ, our Lord, and which is interpreted for us by the church. . . . The state has no authority to determine what is and what is not true." And that is another way of escaping from liberalism and thus from the distraction and confusion incident to having different people saying different things at the same time.

Or rather, it is the same way. It is the way of authority and dictatorship. For those who believe that the church is divinely commissioned to exercise that dictatorship, the problem is of course simple. For those who think that the principles of Karl Marx are ultimate truth and that the attainment of a completely organized communist state is more important than any consideration of individual liberty or freedom of thought, the problem is also simple. So it is for fascist dictators and their supporters, and for any others who believe that a disciplined society, saying the same things in unison and going the same way in lockstep, is more to be desired than a free people, jostling each other a bit and arguing rather harshly rather than repeating dictated formulas by rote.

Whether one remains loyal to the liberal principle or turns away from it to some form of totalitarianism, one should do it with his eyes open to the implications of his attitude. He who chooses liberalism is permitted to hope that men will some day grow wise enough to use the intelligence which liberalism constantly urges them to employ, and that, as they do so, they will grow into some sort of maturity and arrive at some degree of agreement. But he has no reason to expect that this will happen soon. The discord of conflicting opinions will not quickly subside, and the lost motion of action at cross purposes will not soon be integrated into one smooth stream of social power. He who chooses the way of illiberalism—the way of discipline and regimentation into conformity with some pattern already approved by authority and certified as "true"—may hope for the prompt attainment of the appearance of "social wholeness" and "united thought and action," provided sufficient force can be applied to make authority effective. Society will look less like a mob, or a picnic party, and more like an army. But he must also understand that this harmony, imposed from without and not developed from within, will endure only as long as the force endures which supports it.

Regimentation and control by authority have been tried before. In fact, nothing else was ever tried until a century or so ago. And they have always failed. One autocracy after another has collapsed in ruin. Liberalism was not tried until illiberalism had failed for some thousands of years. Is it not rather premature to charge liberalism with failure after so brief a trial and one conducted under the disadvantages imposed by the heritage of centuries of illiberalism?

There is something yet beyond liberalism. It cannot accomplish everything. So long as it retains the exaggerated individualism which marked its first appearance, it cannot accomplish much. Laissez faire—the principle of selfish scramble, each for himself—is no

longer liberalism, and its failure is not liberalism's failure. There is a yet more excellent way, which is still a liberal way.

## Students and War

FOR the second time hosts of American college and high school students have conducted a brief "strike against war." Leaving classrooms at 11 o'clock on the morning of April 22, anti-war parades were held on hundreds of campuses, speeches cheered, and in some places pledges to the so-called Oxford oath were gathered. This is the oath originally taken by students at the University of Oxford, refusing to fight under any circumstances. Exactly how many students took part in this year's strike it is impossible to say. Estimates vary from half a million to three-quarters of a million. It is admitted, however, even by unsympathetic portions of the press, that the number of student demonstrators this year was at least twice as large as the number involved in the strike of 1935.

A hasty survey of newspapers from many parts of the country indicates that the principal public reaction to this student demonstration has been surprise that it could be carried out with so little disorder. A year ago the attempt to leave classes and hold meetings in behalf of peace brought many clashes with school authorities, while many a mass meeting ended in a free-for-all melee. This year there was little of that sort of thing. With only a few exceptions there was no disorder whatever, and in a majority of schools administrative officers or faculty members joined with students in demanding for the rising generation liberation from the threat of being used as cannon-fodder. College and school authorities have apparently decided that if their students demonstrate against war the administrations must not be found taking a position which can be misinterpreted as opposition to peace. By next year, it is safe to prophesy, practically all faculty opposition to this annual demonstration will have disappeared.

As a matter of fact, there is reason to suspect that the group promoting the student peace strike has been somewhat disconcerted by the readiness of school authorities to grant this demonstration regular status. Much of the interest which students showed in the proposal when it was originally made grew out of the fact that it promised to involve a certain measure of defiance against both school authority and conservative public opinion. Many of the speeches made at this year's strike demonstrations seem to have tried to emphasize this spirit of defiance, but it must have been obvious that, in most cases, the students had faculty sympathies heavily on their side. The only citizens who seem to have been outraged by the idea that students should wish to register their protest against war were the Daughters of the American Revolution. The D.A.R. ladies, holding their annual convention in Washington, cried "communism," and in other ways registered precisely the reactions which the promoters of the student strike undoubtedly hoped they would register. However, there is reason to doubt whether student interest can be aroused year after year for a "strike" which does little more than upset the D.A.R.

This is not said to disparage the student strike. Any act is to be encouraged which can help in any way to make the nation aware that there are hundreds of thousands of persons of potential army age who are determined not to become involved in war. So, also, is any act which helps to make clear the fact that this hatred of war is shared by the faculties of our high schools and colleges. But it is fair to raise the question whether this particular form of registering student sentiment has much value left in it. The symbolic fitness of leaving classrooms as a method of registering opposition to war has from the first been open to debate; now that it has become so patently a matter of annual promotion and general campus sufferance, it is reasonable to ask whether a more spontaneous—and, it may be hoped, a more imaginative—form of protest against war should be sought.

Reflections of this nature are, obviously, a result of the enormous impression made on public opinion by the sudden rise of the Veterans of Future Wars and its various auxiliaries. Here is a phenomenon which is registering most directly in the centers of demand for military preparedness—in posts of the American Legion and of the Veterans of Foreign Wars, among members of congress, in the editorial offices of the daily press. The cries of pain and anger which rise from these centers indicate how devastating is the effect. Spontaneously emerging on the Princeton campus among a small group of upper classmen in one of that university's famous eating clubs, this organization now claims more than three hundred chapters on as many campuses. What started out as a student joke bids fair to exercise a serious influence on national thinking.

Because of previous editorial references in these pages it is not necessary to recapitulate here the history of the Veterans of Future Wars. Born in what was apparently intended to be a satire confined to one campus on the patrioteering activities of veterans' organizations, the ironic power of the idea spread it like wildfire through the colleges. This week an enterprising publisher brings out a slender volume, "Patriotism Prepaid," in which the Princeton senior who ranks as national commander, Lewis J. Gorin, jr., expounds the proposal at length and with a straight face brings to its support arguments as ironically impregnable—historically, economically and morally—as were the students' original manifestoes.

Briefly, it is the contention of these students that, since the United States has now thoroughly established the precedent of paying war veterans all the traffic will bear, and since the prepayment of the bonus to veterans of the world war adds the further precedent that such payments are to be made before they are due, the government shall provide generous bonus payments now for those who will fight in the "inevitable" next war. These are to take the form of a $1,000 bonus for each prospective fighter, due June 1, 1965, but to be paid now with retroactive 3 per cent interest compounded semi-annually for thirty years back to June 1, 1935.

Mr. Gorin estimates that about 15,000,000 young Americans would be eligible for such a bonus. In this way the obvious moral injustice of not providing a bonus for those who are to be killed will be avoided. Likewise, the well-established precedent of taking care of the veterans while shouting loudest about widows and orphans is to be honored by providing a comparable payment for future wives and mothers—a payment which will make possible for them a present trip to Europe to see the battlefields on which their husbands and children will be buried.

Of course the Veterans of Future Wars are in favor of war, says their commander in his new book, for it is by becoming a veteran that provision is made "for living in idleness at the expense of the government for the rest of your life." It has always been so; let the ladies of the D.A.R. reflect upon the fact that while a half million males later laid claim to having been "in" the revolutionary war, "General Washington could never muster an army of thirty thousand active fighting men." "Marching with the continental army was the easiest way in that day to get money, just as it is the easiest way to get it today." But if this is the reason why men desire to become veterans, then there is a special reason for demanding the emoluments of coming conflict immediately. "If the next war costs as much as all the experts predict, there won't be anything left in the till for us deserving veterans." And, besides, the most deserving will be dead.

Schoolboy nonsense? Yes. But nonsense with a deadly serious purpose, and nonsense which is beyond refutation from the premises held by the usual supporter of huge military establishments and vast pension outlays. One of the first to find this out was Commander James E. Van Zandt of the Veterans of Foreign Wars. Having sneered at the students as "yellow," Commander Van Zandt found himself confronted with a challenge to debate the student proposal with Commander Gorin. He sought to wriggle out of the difficulty by stipulating that the debate must be held while he was inspecting posts in Arizona. But Gorin managed to bridge the distance between the Princeton campus and Arizona by persuading a major radio chain to offer to stage the debate over a national hook-up, with Van Zandt speaking in Arizona and Gorin in New York. The commander of the veterans' organization, having by that time had plenty of opportunity to think about what he might say, thereupon took what in campus slang is known as "a run-out powder." He was too busy caring for the widows and orphans of his comrades, he declared, to debate with "a bunch of college boys."

All in all this Veterans of Future Wars episode, ephemeral as it is likely to prove, is one of the most reassuring in recent years. It is reassuring because it is so plainly not a forced growth, a manufactured sensation. The boys who started it are not the kind who make up the usual "radical" campus club. Neither are they the kind who draw their inspiration from national radical organizations staffed or inspired by elders. They are, on the contrary, students representative of the campus majority—the "run-o'-mine" rising American generation. To find among such students this complete disillusionment with respect to war, and the patriotic protestations of former soldiers, is the best possible protection against future resort to arms.

This ironic attitude toward the traditions of patriotism is far more subversive of a nation's will to fight than any communist attack on imperialism or pacifist attack on the use of force. Displayed thus so generally among students it indicates that the peace movement in America has already gained its first and most difficult objective—it has undermined the moral pretensions of war and deflated the militaristic patriotism of the veterans. But this, it may be objected, is only a negative achievement. Yes, it is a negative achievement, but it has positive implications. Peace may be far from assured to this generation now in our colleges. The idiocy of governments, or the entail of past folly, may still herd these young ironists to the recruiting offices. But no army with tongue in cheek, with fingers crossed, which winked as it paraded under its own slogans, ever marched far or for long.

# Partisanship in the Anti-Saloon League

IT IS DUE to the many thousands of friends, as well as to the critics, of the Anti-saloon league, that the replies elicited from interested parties by the editorial entitled "The Anti-Saloon League Goes Republican" be spread upon the record. They include (1) a statement from Dr. Scott McBride, general superintendent, giving the league's position, (2) a letter from Mr. E. L. Eaton, whose anti-administration campaign precipitated the whole discussion, and (3) a letter from Bishop James Cannon, jr., chairman of the national legislative committee of the league.

These documents follow in the order named:

EDITOR THE CHRISTIAN CENTURY:

SIR: In the April 22 issue of The Christian Century appeared an editorial entitled, "The Anti-Saloon League of America Goes Republican." The article is based upon statements contained in certain personal letters written by Dr. E. L. Eaton, a field secretary of the Anti-Saloon League of America, to a number of prominent churchmen and friends of temperance.

The Anti-Saloon League of America makes the following statement of fact regarding these letters and concerning its official attitude upon the liquor question and party politics:

"The personal letters of E. L. Eaton, recently sent out from Washington, signed by him as an individual, in which he discusses public questions other than the liquor issue, do not represent the views of the Anti-Saloon League of America. The letters were issued without the knowledge, consent or approval of any official of the league. Dr. Eaton, a field secretary of the Anti-Saloon League of America, sent these letters on his own responsibility. They were not issued from the league office, nor upon league stationery. The use of the street number of the league as a return address was unauthorized.

"The policy of the Anti-saloon league is determined by its board of directors. Under its constitution it is committed to work for the extermination of the beverage liquor traffic and to avoid affiliation with any political party as such, and to maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic

in strong drink. The board of directors at its recent meeting reaffirmed adherence to these principles."

As soon as the nature of these personal letters was brought to the attention of the general superintendent of the Anti-Saloon League of America, he immediately wrote Dr. Eaton on April 4, 1936, several weeks before The Christian Century editorial appeared, informing him that he must confine his efforts to the league and temperance work and keep entirely out of the political field or drop at once out of the work of the league, and that this was to be considered as absolutely final.

The league wishes to express its appreciation of the fairness of The Christian Century in making possible the printing of this public statement.

Washington, D. C. F. SCOTT MCBRIDE, General Superintendent.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your editorial in the April 22 issue under the caption "The Anti-Saloon League Goes Republican," kindly let me ask: is it not universally recognized ethics in using the contents of a letter to influence the public against a cause or an individual, that the letter shall be presented in full? Why did you omit those portions of the letter that are universally current and acknowledged so by the readers of The Christian Century, and publish those portions only which suited your purpose? It appears that you propose to prejudice your readers against myself incidentally, but against the Anti-Saloon League of America principally.

I have observed in other editorials that your attitude toward the Anti-saloon league has been unfriendly and that you hail as an opportunity any chance to cripple the league. This editorial of April 22 seems entirely unfair, even insidious. . . .

I have no chance to contact Dr. McBride, our general superintendent, in answering this letter, as an immediate reply seems imperative. However, let me say that I have no agreement nor contract with the league that interferes with a statement of personal views or position on any matter.

The letters to which you refer, as not written on the league stationery, were written by me and sent to my personal list. No member of the league organization was taken into counsel before or after. It seems therefore that you have no right, after admitting that this was a personal letter, to presume or infer or to deduce that the Anti-saloon league is responsible for the statement. I do write, however, representing a far reaching and deep settled conviction in the heart of the Christian church of this country.

Hutchinson, Kan. E. L. EATON.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: I read your editorial, "The Anti-Saloon League Goes Republican." As a member of the executive committee of the league for thirty-five years, and as chairman of the national legislative committee for very many years, and as an independent democrat all my life, I feel constrained to make the following statement:

Rev. E. L. Eaton is not an elected official of the Anti-Saloon League of America; he is employed by the general superintendent of the league to solicit subscriptions for the support of the league work. The letter referred to in your editorial sent out by him on plain paper signed simply "E. L. Eaton," in which he criticized, indeed attacked the present federal administration was the expression of his own personal opinion given without the knowledge, approval or endorsement of any official or committee of the Anti-Saloon League of America. Anyone knowing the officials or the members of the executive committee of the league would be reasonably certain that they would not approve, much less endorse, such a statement as representative of the attitude of the league.

Likewise the statement of Mr. Eaton in his letter soliciting funds that "We believe we can deliver 12,000,000 votes in November," was unauthorized, unwarranted; utterly contrary to league policies.

The action of Mr. Eaton is very regrettable, but such a statement by an employed solicitor of funds—not by a ranking officer of the league—does not warrant the conclusion that the Anti-saloon league has gone republican. The readers of The Christian Century can rest assured that the league's pledge quoted in The Christian Century editorial stands unchanged today the same as in the past despite this unauthorized, unwarranted action of an employe of the league: "The league pledges itself to avoid affiliation with any political party as such and to maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in strong drink."

Los Angeles, Calif. JAMES CANNON, JR.

It will be noted first, and chiefly, that the Anti-saloon league formally and explicitly dissociates itself from Mr. Eaton's campaign. The general superintendent's statements on this point are entitled to all faith and credence. Whether or not the anti-administration propaganda was actually sent from the league office—as would naturally have been assumed since it duplicated much of the phraseology of the league's appeal for support, and was signed by the league's field representative, and used the league's return address—the general superintendent's disavowal of prior knowledge of these letters and of responsibility for them should be taken as final. It will be observed that Mr. Eaton was officially informed, by a letter dated April 4, that he must either keep out of politics or drop out of the league work, though it appears from his own letter that up to April 25, the date of his letter, he had not received this ultimatum.

Mr. Eaton's letter contains one or two questions that may be briefly answered. No, Mr. Eaton, it is not "universally recognized ethics in using the contents of a letter to influence the public against a cause or an individual that the letter shall be presented in full." It is quite sufficient if the relevant parts are quoted and if no part is suppressed which would modify the impression produced by the part quoted. Those conditions were fully realized. The Christian Century was interested in quoting to show how Mr. Eaton had used the same phraseology in his anti-new-deal letters that he used in his Anti-saloon league letter; it was not interested in giving publicity to all the details of his farrago against the administration.

Mr. Eaton still seems singularly insensitive to the fact that he has seriously embarrassed the league and placed it in a false light by his "private" letters. One has no right, he says, "to presume or infer or to deduce that the Anti-saloon league is responsible for the statement." So? Well, the correspondent who received both the official and the "private" letters—received them on successive days, from the same man, with the same return address, and including much of the same phraseology—did so presume, infer and deduce, and very reasonably.

Bishop Cannon considers Mr. Eaton's action regrettable, but apparently not to the extent that requires anything to be done about it. He does, we are glad to note, join with us in disapproving the statement in Mr. Eaton's official letter about delivering 12,000,000 votes in November.

This may not be worth the space it has taken. But after all, the Anti-saloon league has been a pretty potent organization, and whether it goes on or goes under it has a right to keep its record clear.

# Haymarket—After Fifty Years

By Oril Brown

A BOMB heard 'round the world exploded in Chicago's Haymarket square on May 4, 1886, killing seven policemen and wounding more than sixty. How many who had been present at a radical mass meeting were killed and injured in the ensuing frenzy no one knows, for these casualties were removed by stealth; for days people who had attended the meeting hid under sidewalks and cowered in basements. Panic broke on the city. Anarchists, charged with the crime, were arrested wholesale. Eight were selected for trial. Eventually four were hanged, one committed suicide in his cell, the sentences of two were commuted to life and one was sentenced for fifteen years.

## I

1886 was the third year of a severe depression. Unemployed workers wandered city streets and straggled along country roads looking for jobs. To the press they were "tramps." The New York Herald advised that "the best meal that can be given to a regular tramp is a leaden one." The Chicago Tribune suggested that "the simplest plan . . . is to put strychnine or arsenic in the meat and other supplies furnished" as "this produces death in a short time and is a warning to other tramps to keep out."

The strongest revolutionary labor organization in the United States, the anarchist "black international," flourished under the leadership of Albert Parsons and August Spies in Chicago. It maintained that through force alone could the proletariat gain shorter hours and higher wages. Its views were based on bitter experience. Pickets, sympathizers and bystanders had been regularly clubbed, arrested and shot by the police. In the winter of 1885 police under Inspector Bonfield clubbed and arrested not only peaceful strikers but small merchants standing before their shops. Bonfield himself was a zealous clubber, and citizens of all classes were outraged at his terrorism. One thousand residents of West Madison street signed a petition requesting his dismissal from the force. A few weeks later city officials received a similar request from the Peoples Gas company. But powerful city hall influences kept Bonfield at his post.

With every effort to improve working conditions met by bullets, the anarchists became more passionate in their devotion to violence. Johann Most's "Science of Revolutionary Warfare; A Manual of Instruction in the Use and Preparation of Nitroglycerine, Dynamite, Gun-cotton, Fulminating Mercury, Bombs, Fuses, Poisons, etc." was sold at anarchist picnics and long excerpts were quoted in Parsons' Alarm and Spies' Arbeiter-Zeitung. Editorials in adjoining columns extolled dynamite as a working-class ally. Extremists in the black international organized the *Lehr und Wehr Vereine,* which met secretly in a wood outside Chicago for rifle practice.

The combination of sick industry and desperate labor had produced a volcanic situation. Industrialists answered strikes with boycotts and blacklistings. But the march of labor to the unions continued. The Federation of Organized Unions—parent of the A. F. of L.—and the Knights of Labor wrung concessions from employers in hour reductions and pay increases. Capitalists, accordingly, found a godsend in the rise to power in the labor movement of a group like the black international, whose extremism was repugnant to the average American, and whose tactics were sure to win public sympathy for the propertied.

Encouraged by minor victories, however, laborites pushed their fight for a final decision on the eight-hour day. May 1, 1886, was set for a nation-wide demonstration. Meanwhile, in Chicago, Cyrus McCormick had locked out 1400 employes of his Harvester works for trying to organize. Strike breakers took the place of dismissed workers. The strike dragged on. It was still in progress on May 1.

To the intense relief of industrialists, the day passed peacefully. There were approximately 200,000 workers on strike in the country as a whole. Of 225,000 wage earners in Chicago, according to the Daily News, 65,000 were on strike or locked out. But nowhere were the demonstrations militant.

## II

Around the McCormick plant, however, the hardships of three months of unemployment had made the strikers bitter. On May 3 a group held a protest meeting near by. As Spies concluded his address the quitting whistle blew and the "scabs" poured forth. In a moment stones and fists were flying. Pinkerton men and police rushed to the scene, fired into the crowd, killing and wounding several strikers.

The Arbeiter-Zeitung flamed with protest. Spies issued an impassioned circular denouncing police terrorism and calling upon workers to gather in Haymarket square the following evening "to protest the death of their brothers." Copies of this bill soon reached not only the laborers but the police. And when May 4 dawned it was Bonfield and his men, not the anarchists, who were arming.

Furious at the anarchists' defiance of police rule, Bonfield gathered 180 men at the station nearest the Haymarket. At 7:30 in the evening the meeting began. The crowd included about a thousand men and women, some of them anarchists and militant laboring men, more mere curiosity seekers. Mingling with the crowd, puffing nervously on a fat cigar, was Mayor Carter Harrison, firm believer in freedom of speech and almost the only brake on police violence in the municipal machinery of Chicago.

The tone of the meeting was calm compared to the columns of the Alarm and Arbeiter-Zeitung. Spies, Parsons and Fielden spoke, and when rain began to

fall the mayor joined the stream of people starting to leave. On his way home he stopped at the Desplaines street station where Inspector Bonfield and his men were waiting to tell them that the meeting was orderly, that no violence was expected, and that the reserve officers might as well go home.

The rain fell faster. Fielden was summarizing his speech when marching feet were heard, and on the edge of the fast-dispersing crowd 180 policemen, headed by Bonfield, drew up. The truculent inspector had not been able to stay away from Haymarket square despite the admonition of his mayor. Captain Ward cried from the front rank: "I command you in the name of the people to immediately and peaceably disperse!"

"Why, Captain," replied Fielden, "we *are* peaceable."

Suddenly from an alley adjoining some hidden onlooker, forever anonymous, hurled a missile. It landed with an explosion in the midst of the police, flattening and scattering them. A bomb! Bonfield ordered his men to shoot. They fired wildly, shooting anarchists, bystanders, one another. Perhaps some of the spectators fired back. No one ever knew. For in a moment the crowd was fleeing in all directions.

## III

On May 5 the newspapers were hysterical. Editors assumed that the anarchist speakers had instigated the crime. The press had already planted terror of labor leaders in the mind of the public. Now, in a crisis, Chicagoans were easy converts to a campaign of fanatical revenge. Hysteria, real and terrible, seized the city. A conviction that life and property would not be secure until the anarchist leaders had been executed was ground into the thinking of every citizen. On the streets men were saying, "Hang them first and try them afterwards."

On May 27 a handpicked grand jury returned indictments against Parsons, Spies and Fielden; Oscar Neebe, organizer of the beer-wagon drivers; Adolph Fischer, typesetter; George Engel, toymaker, and Louis Lingg, fanatical organizer for the brotherhood of carpenters. All were members of the black international. Parsons was indicted in absentia.

Over the protests of Captain Black, defense attorney, who urged postponement until public passion had cooled, Judge Joseph Gary set an early date for the trial. The defense motion for separate trials was peremptorily refused. The few Chicago lawyers who had remained impartial were shocked and privately characterized Judge Gary's decision as a perversion of justice. The defense lawyers later asked for separate trials for Spies, Schwab, Fielden and Neebe, on the ground that since these men had not possessed weapons the evidence of violence would not be germane against them. Again they were refused.

## IV

Judge Gary decided not to draw the jury from the panel. Instead, at the recommendation of State's Attorney Grinnell he appointed a special bailiff to select jurors. As he went about his work Bailiff Ryce boasted to friends that he was "managing the case" and that "these fellows will hang as certain as death." His method was to select men on whom the defense would have to waste its 160 peremptory challenges and thus be forced to accept jurors whom the court would choose. He brought to the courtroom merchants, manufacturers and clerks. On the stand, candidate after candidate for the jury frankly admitted he was prejudiced against the defendants and that his convictions were not likely to be changed by any evidence presented at the trial. Most of them said that they had formed their opinions from reading the papers. When the defense challenged one of these men for cause, Judge Gary would open a vigorous argument with the prospective juryman, attempting to badger him into saying that he would change his mind about the guilt of the defendant if strong enough evidence were presented. In most cases he was successful and the juryman yielded. Thus the challenges of the defense were spent.

When the panel was about two-thirds full Black and his associates pointed out the class character of the jurymen Ryce had selected. They asked the court to direct the bailiff to select jurors from the body of the people. For the third time the judge ruled against them on a major point. When the jury was finally completed, almost every member of it had confessed to a deep-rooted prejudice against the accused. There was even one who was a distant relative of a policeman who had been killed in the Haymarket tragedy.

## V

On the morning the trial began Parsons was still absent. But before noon he took his place beside the other prisoners. Black had persuaded him to come from his hiding place in Waukesha, Wisconsin, without even waiting for the impaneling of a jury, which would have assured him a separate trial. He was sure that this act of heroism would convince the public of the innocence not only of Parsons but of the other anarchists. Chicago's reaction to the return of her number one labor leader showed how naive was Black's judgment of the American temper. Her newspapers and her citizens interpreted Parsons' surrender as an act of bravado, a brazen defiance of the forces of law and order.

The trial was a grim farce. Long passages in the testimony of the witnesses for the prosecution were patently fabricated. Police had not only terrorized ignorant men, thrown them into prison, and threatened them with torture if they refused to swear to the criminality of the anarchists, but had promised them money and employment if they did. In their turn Black and his assistants brought forward a long line of impressive witnesses, among them the mayor himself, who swore that at the Haymarket meeting he had heard nothing that presaged lawlessness.

Unable to find the man who had thrown the bomb or to link the anarchists directly to the crime, the prosecution set out to prove that the accused were leaders in a conspiracy. Grinnell's chief evidence for this was his own deduction that the bomb could have been

thrown by no one but a workingman who had read the writings or listened to the harangues of anarchists advocating the use of dynamite.

As the trial progressed it became clear that Judge Gary was putting the influence of the bench behind the prosecution. Every ruling on a contested point was in favor of the state. In cross-examination he confined the defense to specific points touched on by the state, but allowed the prosecuting attorney to roam freely. When, in his final peroration, Grinnell shouted, "Anarchy is here on trial. Do your duty, gentlemen!" Judge Gary did not reprove him or remind the jury that the defendants were on trial for the murder of Patrick Degan, not for anarchy. Indeed, to many Grinnell seemed to have summed up the views of the bench.

On August 19 the jury did that "duty." When the verdict of guilty was announced a great roar of triumph went up from the crowd waiting outside the courtroom. Parsons, Spies, Schwab, Fielden, Engel, Fischer and Lingg were sentenced to be hanged. Neebe, whose case even Grinnell had once thought of dismissing for lack of evidence, was given fifteen years. Motion for a new trial was refused.

## VI

While the trial was in progress a Chicago millionaire said to Henry Demarest Lloyd, who was leading liberal agitation to secure justice for the anarchists: "If Gary doesn't convict those men the business men will drive him out of the state, and if he does convict them he ought to be driven out. But you know how I'm situated. I can't afford to say that openly."

The business men proved ready not only to punish but to reward. When the jury had done its "duty," they expressed their appreciation by distributing a hundred thousand dollars among its members.

Appeals first to the supreme court of Illinois, then to the supreme court of the United States delayed the hangings for more than a year. By the fall of 1887 both courts had denied the motion for a new trial. Since spring a movement had been under way to petition Governor Oglesby to commute the sentences of the anarchists to life imprisonment should the higher courts deny a new trial. Lyman J. Gage, banker and liberal, called a meeting of fifty business men of Chicago and, arguing from a conservative viewpoint, urged them to use their influence to have the sentences commuted. Marshall Field heaped bitter criticism on the suggestion, and one by one the others sidled out, leaving Gage to face an empty hall. In the days that followed the deserters came to him individually to say they agreed with his views and were ready to support him, but in face of opposition from Marshall Field they dared not. This left the "cause" of the doomed men to liberal intellectuals and professional men, and radicals. Even labor, headed by Gompers, joined the movement.

As months passed, indignation spread over the globe. William Dean Howells lent his name to the protestants. George Bernard Shaw, William Morris and Frank Harris (who was later to use the case as the theme for his novel, "The Bomb") denounced the verdict. A few days before November 11, the execution date, leaders of the commutation movement carried to Governor Oglesby a petition of 41,000 names of Chicagoans. Letters and telegrams had been pouring into the governor's office. From all over the United States came pleas for commutation. A memorial from London urging clemency bore the signatures of sixteen thousand workingmen. Oglesby also received hundreds of letters and telegrams demanding the full execution of the law.

Henry Demarest Lloyd, leading more than a hundred men and women from a dozen states, read the principal plea for commutation. He pointed out, among other things, that many lawyers believed that the manner in which the police had dispersed the Haymarket meeting was "an act of violence and unlawful." Lloyd's message, with this sentence deleted, was printed in the Tribune the next day—the first objective review of the anarchists' case to appeal in a Chicago newspaper. Fielden and Schwab had signed the petition for clemency. Parsons, Spies, Fischer, Engel and Lingg had refused to affix their names despite the urgings of counsel and friends. Instead they addressed letters to Oglesby requesting a review of the trial and freedom.

A kindly man, harried by doubts as to the conviction, Oglesby was as much a creature of his times as Gary. He commuted the sentences of Fielden and Schwab but to the men who demanded a revaluation of the verdict he refused the powers of his office.

Before news of Oglesby's refusal to grant commutation reached the condemned men, however, Chicago had a new thrill. Lingg committed suicide in his cell by exploding between his teeth a fulminating cap smuggled to him by his sweetheart. The tragedy fell on raw nerves. For days Chicago had been barricading itself. A cordon of police was thrown about the jail, which, it was rumored, would be blown up by the hot-headed friends of the condemned. Many wealthy men sent their wives and children out of the city. Many who remained threw guards around their homes. On November 11, corporation offices employed detectives for the day. Many business men did not leave their homes.

Parsons, Spies, Fischer and Engel were hanged in the courtyard of the Cook county jail, and business went on as usual. A funeral procession estimated at from 15,000 to 25,000 people escorted the bodies to Waldheim cemetery in the Chicago suburbs. Two hundred and fifty thousand spectators lined the route. At the grave Captain Black and Lloyd and other liberals joined the anarchists in eulogizing the dead.

## VII

But that throng, however impressive in numbers, did not represent the views of the people who counted in the community. Speaking at a dinner of the Chicago Bar association a month later, Wirt Dexter, an influential lawyer, declared: "When men armed with destructive theories seek their enforcement, which would speedily make for us an earthly hell, other professions

will expostulate, but the law—and I say it with Judge Gary sitting in our midst—will hang. (Great applause.) I mention his name in obedience to an impulse of the heart too strong to resist, for I don't believe he will ever know how we feel toward him and how we love him." (Applause.)

Chicago newspapers described the men who had defended the anarchists, in courtroom and out, as "rattlesnakes," "supporters of anarchy, murder and riot." Public opinion killed the lucrative practice of Captain Black, and he spent the rest of his days in poverty and obscurity. Lloyd and his wife suffered social ostracism and loss of fortune.

In 1892 John P. Altgeld, liberal democrat, was elected governor. Shortly after assuming office he responded to the pressure of the Amnesty association, organized in 1890, and began to take a lively interest in the case of Fielden, Schwab and Neebe. He was, however, more logical than the 60,000 Chicagoans who sent him a petition urging amnesty. He insisted that if they were guilty of the bombing they deserved no mercy. If they were not guilty they should be pardoned. He reviewed the records of the trial exhaustively and emerged with the conviction that the anarchists had been sentenced unjustly. He pardoned Fielden, Schwab and Neebe, in a long message that was a scorching, yet thoroughly documented, denunciation of the trial.

Chicago was furious. Even many of those who had urged clemency felt that pardoning the men was going too far. The press raged. Altgeld's mortal offense lay in attacking the "machinery of justice." His act was denounced as a defiance of public order and an outrage upon public decency. He was an anarchist who had "opened the gates of anarchy from within" to the "rattlesnakes of anarchy." From his pulpit Dr. Lyman Abbott denounced the governor as "the crowned hero and worshiped deity of the anarchists of the northwest." Theodore Roosevelt characterized Altgeld as a man who "condones and encourages the most infamous of murders." The democratic leader's political career was ruined and his fortune decimated.

VIII

Chicago police have never uncovered the identity of the man who hurled a bomb into Haymarket square on a rainy night in May fifty years ago. But what can the observer, viewing the tragedy from the perspective a half-century affords, say about it?

First, there is to seen here the anarchy of business men and industrialists, which was the counterpart of the black international. Each side was able to prove the other's case; violence on the one hand bred violence on the other.

Second, the police. Haymarket day commemorates not only police heroism but also thuggery in uniform. In the McCormick Harvester massacre that led to the Haymarket meeting, the police, according to the Chicago Daily News, did not trouble to draw their clubs, but sallied out of the patrol wagons firing their revolvers into the crowd. A newspaper blunder, cited by a humorous publication, is eloquent on this point: "Although the police were present, there was no rioting."

Third, the press. The local newspapers were zealous. "Let there be no firing in the air!" they cried, and "This is no time for speculating on the causes which have led to the outbreak. Action . . . must be instituted." In the newspapers the anarchists were tried and convicted before any juror was chosen. Already on May 6 the Daily News knew that the attack upon the police "was not a sudden and impulsive outburst but the fulfilment of a deliberate and villainous plan." In his famous column, "Sharps and Flats," Eugene Field from day to day prepared the rope, ringing many changes on the idea in quips and doggerel. Letters to the editor spoke of stringing up on the nearest lamppost "any judge who may release or any lawyer who may aid the wretches gain their liberty."

All the leaders of the community, the pillars of Chicago society fell in and supported one another in the crisis. The press congratulated the police, the bench, the bar, the clergy and itself. The men of God came down to earth for the duration of the trouble. "Your newspaper press has covered itself with glory in discussing the riots of the past week." "The public should regard the police as representatives of the people, not as individuals guilty of 'atrocities.'" The Monday papers for weeks after the bombing reported ministers preaching on law and order, anarchy, the anti-Christ, and labor questions to greater crowds than had been seen in the churches for years—just as the newspapers reached new heights of circulation. Archbishop Gibbons lifted his voice from Baltimore against anarchists, and on May 17, thirteen days after the riot, the Daily News printed this:

"The First Cavalry regiment listened to its annual sermon yesterday afternoon from Dr. Vibbert, regimental chaplain and rector of St. James church. Speaking on the theme, 'War a Good Warfare,' Dr. Vibbert gave the men some practical advice. He reminded them that their fighting capacity was often ridiculed and the utility of their organization questioned by many. Suggesting that an opportunity of showing their usefulness might occur, he urged them to stand by their colors and 'shoot to kill.' All riotous assaults on law and order, he said, should be suppressed promptly, and no measure was more effective to quell disorder than well-directed lead. The floral decorations were profuse and tasteful."

# Unconventional Prayer

*By a Mother of an Only Son*

GRACIOUS FATHER of Love and Life, make me too big to keep my only son from marrying the girl he loves. May I never ruin their happiness by telling his sweetheart that she is stealing from me the only precious thing I have in life. May I accept the burden of my own loneliness rather than destroy the dream of their young love. May I remember that I fell in love and married his father. Save me, O Lord, from strangling my son with my apron string. Amen.

ALLEN A. STOCKDALE.

# Let's Erase Our Sectarian Labels!

By John R. Scotford

THE PROMINENCE of the denominational designations of our churches has given liberal Protestantism the appearance of being far more sectarian than is actually the case. In most American communities when the question is asked, "What is your church?" the common answer is "Baptist," "Methodist," or what not. In similar fashion ministers are quickly labeled "Presbyterian," "Congregational," or with some other divisive name. American Christianity is well plastered with denominational labels.

Many ministers writhe under this situation. We wish to be thought of as followers of Jesus Christ rather than as the exponents of some *ism*. We are not disloyal to the historic groups to which we belong, but these divisions are too much with us. Although the laity have given the matter less thought many of them also yearn more or less subconsciously for some avenue of escape from the denominational branding iron. This desire has been capitalized by the community church movement.

### *Poverty-Stricken Imaginations*

The prominence given to the sectarian designations of our local churches is mute testimony to our fathers' lack of imagination. They made a desperate attempt to apply the chain-store idea to the churches. For fear some spiritual child of John Wesley might backslide into the Presbyterian fold they made the name "Methodist" the most inescapable feature of every church of that faith and order. When it came to thinking up the local and secondary designation they seem to have been mentally poverty stricken. Usually the only title they could find to put in front of the denominational designation was "First." If some other congregation had already preempted that numerical adjective they either went in for higher numbers or else fell back on the name of some street.

In this respect the Catholics and the Anglicans have used better strategy. They have created the appearance of non-sectarianism by putting the emphasis upon the local rather than the denominational name of their churches. And they have used local names which do not sound like the designation of a firehouse. By so doing they have secured names which appeal to the imagination. Given the choice of worshiping in the First Presbyterian church or in the Church of Saint Peter and Saint Paul, who would not choose the latter?

Here and there Protestant churches may be found which have dared to subordinate their denominational affiliations. The two most conspicuous Presbyterian congregations in Cleveland, for example, are the Old Stone church and the Church of the Covenant. No one ever thinks of them as anything more, or anything else. Apparently neither has suffered any loss by putting the word Presbyterian into little brackets. Among the Baptists there may be found in the same city the Church of the Master; in Boston, Tremont temple, and in New York the Riverside church. The latter has gained immeasurably by its release from sectarian fetters. One of the happy heritages which have come to the Congregational churches of New England from their original close relationship with the colonial governments is some really fine old names, such as the Church of the Pilgrimage at Plymouth, the Leyden church at Brookline, and the Church of Christ at Dartmouth college. The Methodists have been tenacious in keeping their denominational separations to the front, and yet Christ church on New York's Park avenue and the Church of the Savior in Cleveland have succeeded in relegating the sectarian label to the rather remote background.

### *A Step Toward Unity*

What some have done others can do. There are many difficulties in the way of a local church's renouncing its denominational heritage. It is doubtful if progress toward genuine church union lies that way. On the other hand, it is a comparatively easy matter to gain agreement to print the sectarian affiliation of a congregation in very small type; not infrequently, after that has been done for a time the denominational label can be completely forgotten. Those to whom these designations have acquired that odor of sanctity which the apocryphal old lady associated with Mesopotamia can continue to use them, but the rising generation is ready to call its churches by less mouth-filling but more religiously stimulating titles.

Is not this a step toward church unity which thousands of churches are ready to take? Would it not be possible for the ministers who are weary of these outworn labels to organize a mass attack upon the prevailing denominational designations of local churches? They would be surprised at the support which such a proposal would elicit from the laity. In many sections of the country they could gain support from the example of prosperous congregations which already get along without benefit of ecclesiastical family names. Churches are prone to imitate one another. If a list of such changes were published, or reports widely circulated of the number of cases of simple suppression of the denominational name, it would give the movement an additional impulse.

### *Changing Local Designations*

Of course one of the difficulties with such a step is that many churches would be under the necessity of finding new and, let us hope, better local names for themselves. If we took away all the denominational designations, what would our host of "First" churches do? They might find something in which to glory besides their antiquity! Most "Second" churches would like to escape from the intimation that they are playing second fiddle to somebody. We have also a superabundance of "Central" churches. Who wants a church

named after a telephone exchange? But Protestant history is not barren of good names, and there is no reason why the saints should be regarded as the sole property of communions whose clergy wear Roman collars. Surely we have enough imagination in our churches to find better designations than now prevail.

Two advantages are likely to accrue to any church which retires its denominational name from active use. The new name is almost certain to be more inspiring than the old. It would be difficult to find more meaningless aggregations of polysyllables than "Presbyterian," "Congregational," "Methodist," "Episcopal." A meaningful title for a church, especially if it be somewhat distinctive, will quicken the loyalty of its members. They will no longer feel that theirs is just an ordinary church; instead they will take pride in it as "something different." But the greatest gain is with the community. Instead of thinking of the church on Main street as being run just for the Methodists, the people of the community can be led to regard it as belonging to them!

Dropping denominational designations will make easier the path toward church union. All that is needed to hasten the death of denominationalism is a little tactful encouragement. As these old names pass out of use the divisions for which they stand will fade out of our thinking. The simplest way of getting rid of denominationalism is to quit talking about it. Every church which rubs out its sectarian label will speed the day when these things are forgotten.

# Dare the South Answer?

By G. Ray Jordan

"IT SEEMS to me that the primary, indeed, the fundamental question we must face is this: How far are we going to let the Negroes go? We have been talking about many adjustments that ought to be made between the two races, but logically this seems to be the very first question it is necessary for us to answer."

It was the newspaper reporter who was abandoning the customary reticence of the representative of the press at open forums. He could no longer refrain from joining in the general discussion. He was addressing a meeting which had been arranged by the interracial committee of the local Y.W.C.A. Its purpose was to create a better understanding between the Negroes and the white residents of the city. The group present was composed of Negroes and whites. Originally it had been planned to have about thirty representatives from each race, but the Negro leaders had become so enthusiastic about the project that they had invited a larger number of their own group.

It was a most interesting meeting. Anything similar to such a gathering would naturally be just that in the ordinary southern city. But in our city the hope of progress in the efforts toward a better understanding between the two races had become quite encouraging. This was an occasion, therefore, for deep gratitude, especially since a strong factor constantly militating against much progress had been the fact that an unusually high percentage of the local population are Negroes. Nevertheless, there were several signs of encouragement for a better understanding between the two groups. Not the least of these was the fact that the meeting itself was being held in one of the white churches.

### *Disturbing Questions*

But there were so many disturbing questions raised by the Negroes!

"I would like to ask what hope there is for the scholastically prepared Negro to get into the thoroughly equipped professional schools. Even where he is supposed to be admitted in some of the better schools in the north it is not as easy as it seems. In certain instances he must be the son of a father who attended the same school, or the basis of selection is of such a nature that it is actually prohibitive—with a few exceptions. Can we hope to be admitted on the basis of preparation?" It was one of the local Negro physicians who was talking. He went on to point out that whites were constantly saying derogatory things about the lack of adequate training and scientific preparation on the part of Negro doctors. He reminded the group that most of the white people would say, "He's a *Negro* doctor!"

"It is quite true," the speaker confessed, "that most of the Negro medical schools are inferior to the best ones to which white students are admitted, but is it fair to keep referring to the Negro doctor as being inadequately prepared, and at the same time refuse him the chance to equip himself?" The only answer suggested, however, was that there are not enough such professional students in North Carolina to make necessary a Negro university of the high standards suggested, in this state.

### *Fair Play in Textbooks*

"Can we hope to have the facts of the accomplishments of our race recorded and set forth in the books used in the schools of the state? Is it not fair to say that there are some things that our people have done which are worthy of inclusion in the courses of study for public schools?" The question was raised by one of the clear-thinking and discerning Negro citizens who was interested in getting at the very beginning of racial prejudice. Unfortunately, however, among those present there was no member of the commission which plans the books that are used in the schools, and no one present, therefore, seemed to feel that anything could be done about the matter.

"The way the Negro employes are discriminated

against in the plant where I work constantly cultivates an inferiority complex on the part of our group. . . ." It was a young Negro just out of college who was talking, one who had taken his place in the industrial life of the community. He wanted to know what could be done about it. There did not seem to be any practical solution.

"May we not be considered as citizens rather than primarily as members of a particular race?" That is the summary of an interrogation raised by one of the Negro Y. W. C. A. secretaries. But somehow the group of white citizens did not seem quite to understand.

*What is Brotherhood?*

"What do we mean when we say that God is the Father of us all, and that we are brothers and sisters in the same great family? Do we really believe what we profess to believe? Are we all members of the same religious family?" It was a Negro minister who was speaking.

Somebody told the story about another white person who had been asked that same question and had answered: "To some extent we are!" Everybody saw the humor in the story, at least in the telling of it. It was certainly thoughtful of someone to relieve the tense seriousness of the moment. For apparently there was not much else at the moment to say or do about it.

The incident did, however, call forth reminiscences of a white ministers' meeting, in another place. The secretary had read the minutes of the preceding meeting, to which the local Negro ministers had been invited.

In the record the secretary referred to an address by one of the Negro visitors, using the term, "Mister," before his name. An influential member of the association arose and very conscientiously stated: "I am willing to call any one of these men 'Brother,' but I do not think we ought to use the term 'Mister.' " The protest must have struck the majority of those present as reasonable. It prevailed. In this open forum, therefore, noticeable progress was being made, for during the evening the terms "Mr." and "Mrs." were in frequent use.

But the questions which were raised with such personal earnestness on the part of the Negroes were such perplexing ones! There did not seem to be many practical answers that the white citizens could satisfactorily give. It was manifest, however, that for quite a number these were also disturbing questions.

Especially did the newspaper reporter's interrogation keep pressing for an answer. It was asked near the close of the meeting: "How far are we to let the Negroes go?"

# 'Blessed by Chaplain Ellis'

By Alfred Schmalz

*"The navy's new airplane carrier Yorktown, the largest craft ever built by the United States for that particular purpose, rode at anchor in the James river tonight. . . . Christened and baptized by Mrs. Franklin D. Roosevelt and blessed by Navy Chaplain Charles V. Ellis the great carrier went down the greased ways to the shouts of about 9,000 townfolk and 300 army and navy officials who came here for the ceremony."*—NEW YORK TIMES, April 5, 1936.

MY DEAR CHAPLAIN: In the movies last night I watched the christening of the Yorktown. A grand sight, too. With a mighty heave Mrs. Roosevelt hurled the bottle of champagne against the carrier, and the airplane carrier slipped down the ways, duly baptized. Everybody cheered.

But I failed to see you there. I know you were there, because the Times said so. I read about that a few days before. But you weren't in sight—I saw nobody with a gown or a clergy collar. That is about the only way we can tell a clergyman unless he has his hand raised in benediction or is holding a Bible. I was sorry about that. For when I read that you had "blessed" the Yorktown, curiosity got the best of me. I was really eager to see what happens when a ship of war is "blessed."

I wondered, too, just how you happened to be invited to that ceremony. Do all warships get "blessed"? Is that part of the navy chaplain's regular religious duties? Maybe I am woefully uninformed, and am asking a lot of stupid questions. But, you see, a day may come when somebody asks me about it—and then where will I be?

The national guard or the R.O.T.C. may even ask me in some time to bless a gun or two, and I would not know in my ignorance where to turn for the proper ritual. I hope you will help me out, Mr. Ellis. Did you use the imprecatory psalms? Did you use Mark Twain's prayer—you know, the one that runs along like this: "O Lord our God, help us to tear their soldiers to bloody shreds with our shells . . ."?

So often when I don't know what scripture to read, I find myself going back to the sermon on the mount. Of course, we would have to watch out there. I saw a nazi version the other day. Maybe we could use that; I'll look it up.

I am awfully stupid about this sort of event. Of course I have witnessed dedications where the minister spoke about "the glory of God." Just what does one dedicate an airplane carrier to, anyway? You couldn't quite say "to the glory of God"—that would be a little bald. And to dedicate it to the memory of men still to be killed is a bit premature, I suppose.

I have been reading about Ethiopia. There are no

airplane carriers over there, but the Italians have some very nice bombing planes. They are much like the kind the Yorktown will carry. I don't know whether they were properly "blessed," but I have seen pictures of chaplains on the Italian front, so I suppose that has been taken care of all right.

The other day Edward J. Neil of the Associated press foreign staff accompanied a squadron of Italian planes on a bombing flight—the sort of excursion your Yorktown planes may take some day. May I tell you what happened? Down below were columns of retreating Ethiopians. Says Mr. Neil, ecstatically: "Our plane wheeled, dove and thundered at them less than 600 feet from the ground, so close we could see the black men sawing desperately at the reins of their mules. . . . Then Francesco started pulling levers. We dropped twenty-four fifty-one-pounders in clusters, and I saw at least ten strike squarely in the middle of frantic groups . . . shattered bodies were easily visible flying through the air. Piero radioed headquarters: 'Found thousand quadrupeds at zone indicated. They received our caresses. Estimated 200 Ethiopians killed, 100 animals. Rest fled demoralized.' "

But never mind, Mr. Ellis. We mustn't let our sentiments turn us from the stern call of duty. Bless us another airplane carrier, will you?

Yours in Christ.

# To What Avail?

## By Edith Lovejoy Pierce

CHARACTERS

*War,* a large man of florid complexion, clad in armor, with a sword at his belt.

*Peace,* a young woman robed in white, with a garland on her head.

Scene: The edge of the world.

Time: The Future.

*War and Peace stand looking out across the auditorium. The drone of distant airplanes passes overhead.*

WAR: (with a leer) Hark, Peace, the drone of the doves of war!

Peace: (looking up) Birds that can lay no eggs. . . .

War: I beg your pardon, Madam, they lay the most explosive eggs.

Peace: Eggs that can hatch no chicks. . . .

War: (pointing) See, there in the distance, my latest battleship. I have thirty-six of those beauties under construction. Fifty-four thousand tons apiece.

Peace: (nodding slowly) The great, grey anachronism. . . .

War: Eleven hundred feet in length, a hundred and fifty in breadth.

Peace: The sea is wider. . . .

War: (thrilled with his toys) Here, close at hand, my new tank, the largest ever built.

Peace: (laughing) The mastodon of the twentieth century. It will take a big museum to house this monster. . . .

War: (too absorbed to pay much attention to her remarks) And the crown of all: my eighteen inch gun. . . .

Peace: (laughing ever more gaily) The dinosaur! The dinosaur! Truly we shall require a large museum.

War: (Somewhat irked) What's all this talk about museums? I don't understand.

Peace: You wouldn't.

War: (bursting with pride) Behold my army! Five million men.

Peace: Men? Did you say men? Where are they?

War: Right in front of you. Don't you see them? Spread out all around for miles and miles.

Peace: I see no soldiers. I only see uniforms marching, with gas-masks under their helmets. Where are the *men?*

War: (taken aback) One hardly needs *men* in a war of machinery.

Peace: One needs men to work the machines.

War: Well, that's simple. I can always raise men at the eleventh hour—with propaganda.

Peace: Not so simple as all that. Propaganda is a tool that cuts both ways. I, too, use propaganda.

War: My servants, the dictators, can always furnish me with them.

Peace: Your servants the dictators are not *your* servants only. They also serve the hour. No man can serve two masters. The hour has a way of passing by. . . . War, you are doomed.

War: (laughing uproariously) Doomed! I, doomed! I was never so alive, so gloriously self-assertive.

Peace: You grow in bulk, the while your spirit shrinks. Ferocity is dying out in the hearts of men. In the olden days men fought with pots and pans, anything they could lay their hands on, and threw their whole weight into the battle. Today they have the most amazing equipment at their command, and they'd rather go to jail than use it. War, you no longer represent the will of the people.

War: What do *you* represent?

Peace: Laughter and love, work and play and song. Life, in a word.

War: And I represent death.

Peace: (looking down) And you represent death. (softly) I pity you.

War: Oh, you needn't be so condescending. You're always trying to lift a finger of moral scorn. I'm only here to defend the world. Purely defense measures.

Peace: Are greater and more abundant armaments needful for that? From whom do you try to defend the world? From its enemies? No, from its friends. With your armor-plating you stunt its growth, with your smoke-screens you shield it from the truth. But the smoke has cleared a little. War, you have no men! (War staggers. Peace stoops and picks a flower.) The first spring crocus. (musing as she studies it) No armor-plating here. A frail, green sheath . . . that knows when to yield. Strange, what little things endure. . . .

# MAY SURVEY OF BOOKS

## In Praise of Extroversion

THE RETURN TO RELIGION. *By Henry C. Link. The Macmillan Company, $1.75.*

DR. LINK is director of the Psychological Service center in New York city. His book, he tells us, is an autobiography, but is also the biography of thousands of persons under his care. The routine practice of his profession as a psychologist requires him to give advice to unhappy and unhealthy minds. He has discovered that the technical vocabulary in his field is not concrete enough to help the patient, and has found himself thrown back upon the simpler and more practical precepts of historic religion.

Being a conscientious physician he has followed his prescription to others, and after a long period of emancipation has started going to church again. He does not profess to like it; he would rather lie in bed on Sunday morning. He does not agree with all that his minister says or subscribe to all the doctrines his church holds. "I go, in short, because I hate to go and because I know that it will do me good."

Now this is not, with Dr. Link, wilful perversity; it is mature wisdom. All of us, he says in substance, have got on our own nerves, have ourselves too much on our minds. We are a self-conscious, self-indulgent generation. In us introversion has ceased to be an interesting virtue and has become a dangerous vice. We can rid ourselves of this vice only by deliberate discipline.

We are familiar with the distinction between introverted and extroverted minds. Our author does not accept them as on a par. Introversion is the habit of the lazy natural man, it is merely psychology's new name for selfishness. Extroversion is a virtue achieved by conscious self-discipline, by the moral habit of attending to something—at a pinch, anything—but ourselves. It may be bridge or dancing that will serve as the first morally therapeutic measure. Whatever setup is not against us in the struggle to get people out of the slough of self-centered lives, is for us. The coming presidential election to one side, Dr. Link holds the CCC one of the finest achievements of modern America. It makes for healthy discipline and keeps its sons and daughters near to elemental realities in the outer world.

This is a reassuring book for the distracted parent or the befuddled parson. It satisfies us that a man can conscientiously go through the rigors of a full psychological training in our day, and come to the conclusion that something like traditional religion and morality are necessary to health of mind. Of 10,000 persons recently given 73,222 psychological tests in the center, "the individuals who believed in religion or attended a church had significantly better personalities than those who did not. . . . The belief in God, in the ten commandments and the teachings of Jesus is certainly less open to controversy than most pseudo-scientific cults with which men drug themselves."

Dr. Link has some provocative and challenging remarks to make about the more ambitious church programs for social reform. As a psychologist he suspects that "the inauguration of a genuinely cooperative social economy democratically planned to adjust production to consumption" (resolution passed by a recent church council) is merely an attempt on the part of its authors and sponsors to rationalize to themselves their own weaknesses. Psychologically such proposals seem to him "a perfect example of defeat and inferiority." Incidentally Dr. Link affirms that from the standpoint of mental science all such proposals "are diametrically opposed to the teaching of Jesus."

We have here, then, a welcome and serviceable sermon on the thesis that the only way to find the self is to ignore it. "I have warned probably more than a thousand persons against the excessive reading of psychology. There is no more reason for the extensive study of psychology by adults than there is for their reading books on anatomy." Meanwhile, though the discipline of self-forgetfulness is hard and unwelcome to the natural man, the price is worth paying; for "if the extrovert suffers more in the beginning, the introvert suffers more in the end."

The author cites Tertullian as having said, *Credo ergo absurdum est.* Tertullian's Latin was none too good, but it is not so unintelligible as that. The saying ascribed to him is, *Credo quia absurdum.*

W. L. SPERRY.

## Crisis Theology Before Barth

KIERKEGAARD: HIS LIFE AND THOUGHT. *By E. L. Allen. Harper & Brothers, $2.00.*

THE DANISH writer Kierkegaard (1813-1855) had long exercised a quiet, but strong, influence upon certain modern thinkers concerned with philosophical thought and the attitudes of modern man before he was rediscovered by those contemporaries who recognized him as an ally in the struggle for a reinterpretation of Christian civilization. In recent years, European philosophers and theologians have learned from him significant lessons. They have taken seriously his challenge to "existential thinking," which tests truth not by the cogency of thought in the development of essential principles but by the personal decision by which it is appropriated in every new life-situation. They have found his searching analyses of human life inescapably correct, particularly in so far as they disclose the fundamental contradiction in which all human existence stands. We members of an era of cultural crisis know again what Kierkegaard meant when he spoke of the "sickness unto death," when he analyzed the concept of "dread," when he found his own life beset by a deep melancholy. This realization of the fundamental sinfulness of a self-sufficiency which circles around its own finiteness has released new movements of theological thought in our time. And the discussion of his primary theological theme of the infinite qualitative difference between time and eternity has occupied the entire Protestant world.

In the light of these developments, an English Kierkegaard biography is most welcome. Dr. E. L. Allen, sometime lecturer in the philosophy of religion in the University of Hong Kong, has written with the purpose of filling a gap. He wishes that his book be received not as a contribution to philosophical literature, but as a means to "provoke personal life." In this task he has fairly well succeeded. In a clear, attractive style he describes the unhappy life of his hero, and he offers also an introductory outline of his thought. The book can be heartily recommended to all who wish to make the acquaintance of the challenging Danish thinker.

To those who know Kierkegaard's writings, this recommendation must be somewhat restricted, for Dr. Allen's own attitude to Christianity seems to limit his capacity fully to understand Kierkegaard. One who can write ". . . surely the sin of Christianity has been this above all, that it has made the worship of Jesus a substitute for the simple obedience which was what he asked" (p. 196), and one who can naively suggest that the acceptance of the dogma of the God-man leads straight to Catholicism (p. 199 f.) can hardly be expected to do justice

to Kierkegaard's theological thinking. Only one who has recognized that dependence upon the "historical Jesus" is not the key which will unlock the Christian religion to the understanding, can today really appreciate the provocation which lies in Kierkegaard's thought.

WILHELM PAUCK.

# The Emergence of a Social Order

TIME'S ARROW IN SOCIETY: *A Philosophy of Progress. By Anderson Woods. University of Chicago Press, $2.00.*

THE PRINCIPLES of human conduct and of the maturation of group life are so systematically and analytically formulated in "Time's Arrow in Society" that to the philosophical reader they will there appear almost axiomatic or self-evident, while to the "average citizen" they will remain sweetly unintelligible. It is a tragic satire of circumstance that he who most urgently needs to arrive at the conclusions contained in such a book will never read it, and only he who has already arrived at them is in a position to read and understand. Such a situation makes one think that a thoughtful novel is, from the point of view of public enlightenment, far better than a philosophical treatise. If Mr. Woods could incorporate the thesis of his book in a dramatic bit of fiction, he would not only move society but—which is the important consideration—he would move it in the right direction.

By "time's arrow" the author means the general trend of evolution, what we have evolved out of and what we are developing into. He determines this trend, which is generally through internal conflict to internal organization, by first setting up an abstract law of change. According to this law, all changes, even in the inanimate world, have four distinct moments: first, the moment of conflict between the individual elements of an aggregate; second, the moment of tendency toward equilibrium or integration into a unified system; third, the achievement of such subordination of individual "movements" to a general plan of collective action; fourth, the moment of turning, *as a single system* of elements, to conflict with other such systems external to the original aggregate. These systems may themselves become elements in a larger aggregate which undergoes similar phases of change. And so on, without any absolute beginning or absolute end of the process. The four phases of change need not be chronologically, but only conceptually, distinct.

Since Mr. Woods is concerned with formulating an ethics, he observes and describes the behavior of human desire-elements and desire-systems in this general framework. They follow the abstract principle. First, there are the single desires which compete for a place in that system which we call the "ego" of a human organism. This egoistic system, having attained equilibrium, then conflicts with and finally adjusts to other selves, forming with them a larger system of equilibrated individuals. We call this synthesis the "communal" or "collective mind" of a group of human beings. Thus there has occurred heretofore a series of ever wider integrations, until finally fairly close-knit systems known as "nations" or "states" have emerged. Though there is still considerable *intra*-national strife, it is now quite appreciably being smoothed out within each nation and transferred to *inter*-national relations. This is the major issue of our day. We have not as yet developed into an equilibrated international desire-system, with a common aim or collective international mind. But the logic of development is inexorably nurturing such a consciousness and it will eventually mature, willy-nilly, just as surely as individual selves have evolved into cooperative systems under single governments. As a nova flares up in its death throes, so nationalism, sensing its approaching senility and end, is having a final fling. The human race may not survive it. But if it does, the light that never was seen on land or sea will be visibly upon them.

Just as in the days of frontier life the individual hesitated to lay aside his weapons in favor of an armed central government because it was then too weak to protect him against other rugged individuals, so the nations now stand in relation to the proposed international government. The solution of the problem is easy to see, but extremely difficult to realize in practice. Something must win their confidence to the point where they will disarm themselves, observing the law—not of the land but of the world—that only the international police shall carry weapons. Such a police force would be small and economical, since it could easily subdue an unarmed recalcitrant nation or quarreling group of such.

On the basis of this psychology of more and less inclusive desire-systems, altruism turns out to be reasonable and obligatory, though emergent out of a prior egoism. The altruist is simply a member of an equilibrated *social* desire-system, such that ego-systems overlap and identical desires are members of several selves at once, all in the larger collective self called society. The altruist functions *with* rather than *over against* others.

The general aim or *summum bonum* of any desire-system is, according to Mr. Woods, maximum pleasure or happiness. (He asserts that "quantity of pleasure" is a meaningful phrase, but nowhere formulates a "hedonic calculus," à la Bentham, whereby amounts of pleasure can be measured.) This hedonistic thesis, coupled with the above psychology of desire, yields a highly respectable utilitarianism, all the more noteworthy because of its fair concessions to theories of a non-utilitarian end. Mr. Woods admits that, for example, virtue or character, self-realization, etc., are all necessary moments in the cycle of well-being.

"Time's Arrow in Society" is full of specific applications of these principles. Tariffs, patents, strikes, currency, birth and death control, distribution of wealth, competition, taxes, insurance and unemployment are some among many detailed matters which are interpreted in the general ethical setting outlined above. In each case, the treatment given and conclusions arrived at are exemplifications of the fine sanity of unprejudiced common sense.

VIRGIL C. ALDRICH.

# The Christian and His Money

CHRISTIAN MATERIALISM. *By Francis J. McConnell. Friendship Press, $1.25.*

BISHOP McConnell is preeminently sane in this presentation of "Getting," "Spending" and "Giving" of material gains. A question no sooner presents itself to the reader's mind—a doubting Thomas, possibly—than he finds it brought out into the open by the author, and if not definitely solved by the rule of three, at least aired and evaluated.

The sections into which the three main topics are divided give ample idea of the scope of the treatment. In a short review it is impossible to enumerate them. Some will appeal to one reader, others to another. All will be stimulating to pastors everywhere. The old term, "tainted money," is not explained away, but its importance in relation to the major problem of the day in which it became a byword is aptly considered.

Bishop McConnell can draw without strain upon a wide experience among peoples of different countries and social situations. His affiliations have been with the Methodist Episcopal church, but the catholicity of his interests has let sectarianism be no hindrance to a broad and balanced view of life at the present time. He has constructive ideas on the stewardship problems of the man of business—the use and abuse of private

dividends, man's obligation to those values which society creates, questions of interest, investments, speculation; and conscience—the problems confronting those who would create a Christian social system, who would strive for "expanding concrete content in human values."

In the second topic, "Spending," the social significance of private conduct is far from being piously dictatorial. Rather, it is sanely inspiring. The sections touching on labor problems and liquor problems are the expression of balanced judgment.

This reviewer read the book with so much interest and enjoyment that he is loath to criticize any part of it adversely. And yet it seems to him a little unfortunate that so large a proportion of the last section, "Giving," should be devoted to foreign missions. This is extremely well and interestingly presented, and it is convincing, but it makes the book open to the suspicion of propaganda—which it well may be, being published by the Friendship Press.

The book, however, is not only enjoyable; it will be found helpful in solving the concrete personal present-day questions of every Christian man and woman, both old and young, looking toward the conquest by the Christian over materialism through his attitude toward money.

PAUL E. GOODRICH.

# Theology Marking Time

THE FATHERHOOD OF GOD. *By W. B. Selbie. Charles Scribner's Sons, $2.00.*

THE CHRISTIAN IDEA OF GOD. *By H. Maldwyn Hughes. Charles Scribner's Sons, $2.00.*

THESE two volumes belong to the new series of "Studies in Theology" which was interrupted during the war and for several years afterward. They are written by academic scholars: one by the former principal of Mansfield college, Oxford; the other by the present principal of Westminster college, Cambridge.

Dr. Selbie traces the idea of fatherhood in the ethnic religions, in the Jewish and Christian religions, and in the history of church doctrine. Then come chapters which deal with the subject in relation to human sonship, providence, worship, the way to God, the revelation of God and the social order, and the relation of Christ and God. He endeavors to release the idea of Fatherhood from its theological entanglement and scholastic terminology, and get to its profound truth, its ethical and social implications, and always with a keen sense of its meaning and value for life and thought. He moves far more in the spiritual realm than in the theological, and this gives the book a vital quality and a simple and yet profound meaning.

Dr. Hughes moves more in the theological realm. He deals at some length with the classic arguments for the existence of God, but does not think they have much value for us today, certainly not so much as they once had. Then he proceeds to trace the development of the Christian idea of God in the Old Testament, the New Testament and the church. He then discusses, in one of the best chapters in the book, "The Wholly Other," and estimates the worth of Otto's and Barth's ideas. Then follow chapters on "God Manifest," in which he discusses revelation and Christology, "the Sovereign-Fatherhood," "the Grace of God," and "the Trinity," and finally deals in an informing way with the question, "Does God Suffer?" which he answers in the affirmative. There is considerable erudition in the volume which has to do with ideas that are no longer significant.

The historical portions of both volumes bulk so large that there is little room for the philosophical discussion that should follow in view of the present situation, though Dr. Selbie is more critical and satisfactory in this respect. They are in general agreement in their Christology, their conception of grace, and the centrality of the idea of God in the Christian religion.

They differ, however, in some respects. Dr. Hughes is more appreciative of the service of Greek thought to Christian theology and also of certain modern contributions, thinks somewhat more highly of Barthianism, retains a place for the devil as an explanation of certain evils, and in general holds a more mediating position and always endeavors to carry along as much as possible of the past thought of the church.

Dr. Selbie appears to be more conscious of the present situation in men's thinking and the criticism passed on religion, and he is far more ethical and social in his outlook. He reads man in the light of his divine sonship and sees that the Christian religion is "not a matter of still life. It must come down into the market place and touch men where they live," and it has the task of changing the social order. Moreover, Dr. Selbie realizes the need of "a new theology which will be not a theology of crisis, a tonic for a neurotic age, but something better fitted to human nature's daily food." To this end it will require a conception of God which is simple, intelligible, and capable of meeting our common needs. And this new theology must be theocentric rather than anthropocentric or Christocentric. Dr. Selbie, however, is more Christocentric than theocentric in this volume.

Both volumes will serve to aid young theological students to find their way in theology and to move conservative folk some steps forward, but these books are not for advanced students. They mark time, the one largely past time, the other largely the present time, but neither volume gives us an outlook on tomorrow and the day after.

DANIEL EVANS.

# Religion Without Guesswork

AS FAR AS I CAN SEE. *By Winifred Kirkland. Charles Scribner's Sons, $2.00.*

ONLY a woman could have written this book. For it is not the logic but the intuition of the author that grips us. A man would be too matter-of-fact, too much concerned with well balanced arguments and literary structure to carry on a discussion with such unhurried calmness as is exhibited here. This bit of diary-biography of religious experience proved one of the most pleasant surprises in a long while. I opened the book with many doubts; I was converted after a few pages; and from then on read with growing enthusiasm. I took notes for sermons as copiously as if it had been written by Fosdick. Here the familiar word of religion is made flesh; theology takes on life and walks among us.

The author's plan for the book gives it an unusual personal touch. She writes it to a young woman of twenty-five, a sincere intellectual of New York who is an unbeliever in religion. "Janet" is a real person, an intimate friend. The book, therefore, treads on the holy ground of friendship. It is written with the care and courtesy that would mark a friend's attempt to win a friend; its sense of urgency is increased by that fact. There are no terrible absolutes flung at the youthful victim in good old evangelistic style. The author speaks only of that which she has seen with her eyes. But that is a great deal. Her religious insight is not that of a novice who has hurried to write a "preface" to religion. She writes from within the inner shrine. She has thought more freely and profoundly than most of us preachers. She makes no pretense at completeness or formal logical system. "This is no time for argued, ordered comment upon the universe. One can do no more than offer quickly whatever working principles one has salvaged, and so here, Janet, I am jotting down for you a way of life as I have

lived and as I am living it. I skirt immensities, I know, and touch incredible mysteries." Those principles are scattered throughout the book like nuggets in the Klondike.

Miss Kirkland presents a Christian faith which attempts to square "with the facts in the morning's paper," which meets head-on the sophisticated unbelief of metropolitan circles, but which is not too timid to go beyond the scientific and business world for a sojourn now and then into the uplands of mysticism, where she is as much at home as in the former areas. She has a genius for going to the heart of the issue and putting her conclusions in the language of modern youth. The two chapters on "Jesus of Nazareth Passeth By" and "Prayer: What? Why?" are not just another way of putting an old, old story. They are the fresh this-morning's discovery of one who has sought long and earnestly for a solution to life's perplexities. Even a chapter on "Pattern for Patriotism," to one's surprise, is more than anti-militarism. She writes: "Patriotism seems to me the second great spiritual force in the world. The first great force is of course religion. . . ." Nor is a chapter on "What Shall We Do With Death?" out of place in a book written for youth.

Any "Janet" who is searching for a living faith will be grateful for this sincere presentation of Christian belief, will read it with eagerness, and will lay it down with reluctance.

CHARLES GERLINGER.

# The War Threat

M-DAY. THE FIRST DAY OF WAR. *By Rose M. Stein. Harcourt, Brace & Company, $2.50.*

I MIGHT as well break right down and confess that I find this a hard book to review. For one thing, I happen to know the author and the intensive work which she has done in studying and summarizing the record of the recent senate munitions investigation. For another thing, I find the book packed with material of immense importance for those who have any interest whatever in the maintenance of international peace. There is hardly a page on which some direct quotation does not appear which throws a shaft of illumination on the way in which a country gets into war, or the difficulties involved in keeping out. But the book as a whole leaves me with such a confused impression that I find it exceedingly difficult to characterize.

Perhaps that is the fault of the subject. Consideration of the prospects of America's being drawn into the next world war, such as took place in the Nye committee hearings, certainly left almost everybody concerned "going 'round and around," and coming out nowhere. Well, perhaps that is putting it too strongly; let's say, rather, coming out in a good deal of a daze. The same facts inherent in the problem may be responsible for this book's convolutions. But I am inclined to believe that the trouble lay in the author's inability to make up her mind as to what book she wanted to write. Immersed in the oceans of material which her service on the staff of the Nye committee made available, she never quite decided which one of three books this was to be.

It might have been the book named in her cryptic title. "M-Day" is war department slang for "Mobilization day," the day on which the United States declares war. What happens then? The Nye committee did not deal at much length, in public, with the army's mobilization plans, but it had access to those carefully worked out and politically portentous preparations, already approved by the war department, to make America a fighting fascist state at the drop of the hat. Miss Stein might have rendered an important public service by simply laying bare the details of those M-day plans. (Perhaps there are official prohibitions. In that case, why this title?) Or she could have written a popular history of the Nye investigation. Or she could have done a book on the prospects of American involvement in the next war. Actually, she seems to have tried to write a book that would be a little of all three, and the result is a lack of clarity.

It may seem captious, in view of the foregoing criticism, to add that the book suffers in spots from oversimplification. But this is true in certain parts of the author's running commentary, and even more true in the summarizing statements which introduce each section and chapter. For example, part one deals with "Why America Entered the War," and the summary of this section opens in this fashion: "By a series of successive steps American business forced the country to enter the world war. The die was cast when on the first day of August, 1914, all the partners of J. P. Morgan & Co. 'were heart and soul for the allies.'" This is sheer historical fundamentalism—the personal devil theory of accounting for our national sins. It will not stand up under critical examination. Neither will some of the other generalizations made by Miss Stein.

But when all such criticisms have been made, the importance of the book remains to be acknowledged. It is important, as I have already said, because of the quotations which it contains from the Nye record, from various war department documents, and from a large number of other official sources. Moreover, there are large sections of the book in which Miss Stein is as convincing in her interpretation as she is helpful in her assembling of facts. This I feel is particularly true of part five, "The Interlude," in which the war department's plans for the future are discussed, the scheme for the militarization of American industry revealed, and the method reviewed by which popular acceptance of the dogma of a war's "inevitability" is brought to pass. It is doubly fortunate that the book has been published in time to make its contents available to all who are participating in the Emergency peace campaign.

PAUL HUTCHINSON.

# Molding the American Mind

BRITISH PROPAGANDA AT HOME AND IN THE UNITED STATES FROM 1914 TO 1917. *By J. Duane Squires. Harvard University Press, $1.00.*

BRITISH propaganda at home and in the United States as promoted by Wellington House through pamphlets and books, from 1914 to 1917, is the field of study to which Professor Squires has limited himself in this work.

He first demonstrates that propaganda in its rudimentary forms was in prevalent use in European conflicts centuries before the world war and that in the United States it was as influential as the frontier. In the world war, propaganda became an indispensable, governmentally supported adjunct, whereas it had previously been a side line managed by laymen in the conduct of war. This change in status rested upon the unprecedented increase in the mechanics and speed of communication, the almost complete literacy made possible by the nineteenth century turn to universal education, and the discovery that public opinion must and could be marshaled in support of war.

British propaganda emanated from two principal sources: private societies and governmental agencies. Official propaganda was initiated in September 1914 with the establishment of a bureau in Wellington House. Working as a branch of the foreign office, the doings of the agency were kept secret. Other departments built up similar bureaus and these did not always work in harmony. Three reorganizations were effected with the final ministry of information, with Lord Beaverbrook in charge, centralizing all publicity under one head. Great Britain had entered the war with nothing that could remotely be termed an official propaganda department. "She finished the struggle with the best developed and probably the most ef-

fective organization devoted to propaganda of any of the belligerent nations."

At the outset of the war European nations cast their eyes toward the United States where the overwhelming majority of citizens were neutral. Germany was the first to appeal for sympathy, but her purposes were so obvious and her methods so blundering that she failed. England's propaganda was the most voluminous of all. Her American campaign was carried on with even more secrecy than that in England and to all outward appearances without official sanction or support. Pamphlets, books and letters mailed to a long list of Americans had a personal touch which never divulged their Wellington House origin.

What influence did this propaganda have upon America's alliance with the British cause? Professor Squires says: "It was not *the* cause of American entrance into the world war. But that it was *a* cause, and a powerful one, it seems impossible for historians today to deny."

In addition to its historical presentation, this volume gives insights into the psychological aspects of propaganda, the basic human motivations to which the British appealed, an analysis of the propaganda procedure and its functions and limitations as a weapon for currying public favor. The author practices extensive documentation and devotes 22 pages to a bibliography of British propaganda sent to the United States from Wellington House between 1914 and 1917.

Like a gift wrapped in a small package this modest monograph has far more inherent worth than its size indicates. As well as authentically filling a blank spot in the history of world war propaganda, it makes highly interesting reading and will hold a position among the accumulating publications in this field.

MARK RICH.

## We Must Make Our World

THE RESURRECTION OF THE UNKNOWN SOLDIER. *By Myron L. Pontius. Cokesbury Press, $1.00.*

WHEN a pastor of many years' rich experience writes a book about universal realities, he is writing from the roots. The strength of the soil is in his words, and those other strengths of sun and rain known only to one through whom other people's joys and heartaches have wrought a large growth.

Mr. Pontius draws the first address from his reactions to the tomb of the Unknown Soldier. The conversations between the spirit of the Unknown Soldier and himself are the devastating remarks of one who has known the complete futility of death by war addressing one who stands custom-bound in the uncertain present. In later chapters, "A Warless World" and "The Patriotism of Peace," the author pushes further the implications of war in a world as closely knit as ours today. Patriotism, at his hands, grows larger than national prejudice and favoritism. He holds up the federal constitution as a very live and pertinent document, and mentions the contrast between the heated arguments about the constitution and the cold fact that he visited more than fifty homes in his parish before he found a copy of the constitution.

"The Twentieth Century Church" and "The House of Friendship" take points of view as old as the weather and make them as fresh as tomorrow's sunshine. "When our Lord was preparing to leave his disciples they asked him a question. He did not answer their question; he gave them a new idea, an idea of the potential power of a human life that is spirit-directed." And then this pastor indicates the directional capacity of the church. He conceives the church to be—or perhaps one should say he *experiences* the church as—a force in the social order, a standard-bearer in the economic order, and a pioneer on the frontier of new religious values. But neither the church nor the churches can become effective through mass responsibility or mass reclamation. "The twentieth century church would do well to rediscover the individual and minister to him." Indeed, in his closing chapters "The Lost Radiance" and "Building a New World," Mr. Pontius throws so much burden upon the integrity of individual life that the reader feels himself scrutinizing his own public and private relationships with God and society as if it actually mattered what the quality of his own spirit may be.

Perhaps the most significant thing one can say of Mr. Pontius' book is that it speaks to and about ordinary people in such fashion that they feel extraordinary responsibility for their world.

MARGUERITTE HARMON BRO.

## History With Open Bias

BLACK RECONSTRUCTION: *An Essay Toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880. By W. E. Burghardt DuBois. Harcourt, Brace & Company, $4.50.*

DON'T READ this book if you are afraid of an author who is biased. For that matter, don't read *any* book if you have such a phobia. The difference between this author and other historians of one of the most controversial and controverted periods of American development is that Dr. DuBois begins by stating his bias openly. He does not hide his governing conceptions so that they can be discovered only by ferreting them out. The assumption of "objectivity" which some writers of history use to delude themselves and their readers is as unfortunate as it is misleading and impossible. Any author's bias, explicitly admitted or implicit (and therefore illicit), profoundly affects his selection of facts, his emphasis and his interpretation, as an appendix to "Black Reconstruction" shows with ample documentation. For my part, I prefer to have a writer let his readers know exactly what his bias is, rather than to deceive himself and his readers with the protest that he is "thoroughly scientific." In the realm of history, religion or any other of the studies of human affairs, there is no such thing as "objectivity." Let the writer state his own particular point of view with clarity and candor rather than drag it in through the back door as an uncriticized assumption, a prejudice.

This book has a double bias. The author assumes that Negroes are men, identical in basic human characteristics and potentialities with the other racial groups, Caucasian in particular. This is a distinct and different approach to the history of the reconstruction period. Let the reader judge for himself as to whether it is a justifiable approach. The result of this bias is that in these pages is given the first full-length definitive portrait of the freedman in the first decade of emancipation. The portrait will, of course, be called a figment of the imagination by those who do not share the author's bias; it will be called a downright, deliberate falsification of fact by those whose unadmitted prejudices make it obligatory for them to assume in advance that the Negro, not being a man, cannot have done what Dr. DuBois says he did during reconstruction. Well, read for yourself, and make up your own mind whether the things that history says Negroes did during reconstruction could have been done by any who are less than men.

The author's second bias is that of the Marxian dialectic. Once again, the stringing of the facts of history on the thread of economic determinism will look like the trick of a fakir to those who agree with Andrew Johnson that there ought never to be interference by governments in the working of economic processes because, capital and labor being mutually essential to

each other, no matter what happens "there will be a new adjustment which both are deeply interested in making harmonious. Each have equal powers in settling the terms, and, if left to the laws that regulate capital and labor, it is confidently believed that they will satisfactorily work out the problem." President Johnson's conclusion from *this* bias is that nothing should be done by national or state governments to interfere with the working of economic law in protecting the civil rights of the Negro because under the guidance of economic forces it would all come out in the wash. Certainly Dr. DuBois' bias is at least as convincing in its marshaling of supporting fact and argument as is the assumption of that unhappy midget who was catapulted into the seat of the mighty by the assassin's act.

The chapter on "The Transubstantiation of a Poor White" is the best in the book. It is an analysis of Andrew Johnson, the man who "had begun as a champion of the poor laborer demanding that the land monopoly of the southern oligarchy be broken up. . . . Suddenly thrust into the presidency he had retreated from this attitude. . . . He dropped his plans for dividing up plantations when he realized that Negroes would largely be beneficiaries. Because he could not conceive of Negroes as men, he refused to advocate universal democracy, of which, in his young manhood, he had been the fiercest advocate, and made strong alliance with those who would restore slavery under another name." This chapter is an excellent case study in the pathology of race prejudice. One wishes, however, that the author had enlarged on the fact that Lincoln was also a poor white.

Persons wishing to be reasonably conversant with the literature of questions of race in America, persons wishing to pass the minimum tests of competency as teachers of American history (northerners as well as southerners), and others interested in a first-hand study of the way in which history is made and remade not by men and events but by historians, will place this book on their *must* list at once.

BUELL G. GALLAGHER.

## Dictators, Take Warning

WITH NAPOLEON IN RUSSIA. *By General de Caulaincourt. William Morrow & Company, $3.50.*

THIS EXTREMELY interesting volume of reminiscences by one of the great Napoleon's trusted lieutenants comes with especial pertinence today. For once more dictators talk ominously of war, engage ominously in war, and send men to their deaths for that mystic quality of "glory" so dear to Napoleon's heart. If all the people who believe that men like Mussolini and Hitler are really conferring good upon humanity by their endeavors could read this volume, they might revise their opinions. For these gentry who aspire to despotic position today are but "sawdust Caesars" beside Napoleon. And yet even the great Corsican did the things which the candid writing of Calaincourt frankly sets forth.

Read, then, of the ill-starred Russian campaign, so graphically revealed to us in the writings of Tolstoy the elder. See the egotistic confidence which sired this mad adventure. Observe the lack of foresight all along its course, the cross purposes in the minds of the men who ostensibly were guiding it, the lack of discipline, the fatuous confidence that the emperor's "star" would not fail. Consider the fearful suffering of the homeward retreat in the dead of the Russian winter, the freezing, the slaughter by the relentless Cossacks, the quintessence of needless and useless human misery. Speculate on the ways of dictators when other men die like flies, as this passage is pondered: "Only the emperor had been well served throughout the retreat; that is to say, he always had white bread, linen, Chambertin, good oil, beef or mutton, rice, and beans or lentils, his favorite vegetables." And what did he feed his soldiers? Windy platitudes about *"la gloire."* Does the man in the Wilhelmstrasse or the man in the Vittoria Veneto do substantially differently today?

Caulaincourt was selected to escort the emperor when the latter deserted his army in western Russia and sped across Europe to Paris, to "encourage" the people at home who were not unnaturally despondent as the bitter reality of the awful defeat slowly dawned on them. For thirteen days and nights these two men hurried across the continent, Napoleon talking almost incessantly, Caulaincourt trying to take down his master's words for posterity. The argument and justification of the great man are as puerile as the similar arguments and justifications of dictators today. The other fellow was to blame for all the troubles. His own policies were irreproachable. If only all men would agree with his imperial whims, how peaceful a world it would be! And so on, day after day.

The story of how these fascinating memoirs have been published only in our own time is given in the volume under review. It cannot be detailed here. Suffice it to say that these pages constitute an important source of Napoleonic fact and history. They reveal what all men should know: a dictator in any age is only human, subject to the same weaknesses and frailties which burden us lesser mortals. Even a genius like Napoleon is no exception to the rule.

J. DUANE SQUIRES.

## From Epworth to Rome

THE UNFINISHED UNIVERSE. *By T. S. Gregory. Sheed & Ward, $3.00.*

FIRST choice of the Catholic book club for March, this book is the *apologia* of a Methodist minister who, as a result of the investigations which preceded its writing, adopted the Roman Catholic faith. From beginning to end one detects traces of those severe struggles which occur in these pilgrimages of the soul.

The outline of his case is contained in the distinction between magician and priest, for, says Mr. Gregory, we must choose between these two great prototypes. The magician is one who believes in a finished, deterministic universe. For him, man is the measure of all things. That which he does not understand is not important. Nature is a gadget to manipulate and man's sense of security depends upon his success in manipulation. In contrast, a priest is one who serves a mystery. For him, the universe is unfinished. What it will bring forth is beyond the ken of man, precisely because it manifests the purposes of God. The priest is one who waits in all humility and contrition for God to make himself manifest through the facts of creation by means of revelation. He believes in a supernature which overarches nature and impinges upon it through the medium of the Roman Catholic church. Whereas the magician makes man the measure of all things, the priest makes God the measure of all things. Whereas the magician sets himself to the stern task of reducing all things to cause and effect in order that he may measure and understand them, the priest permits the event, whether a scientific fact or a historical occurrence, to speak its own message, which, by definition, is given to it by God.

There are two points of great strength in Mr. Gregory's thesis. First, inclusiveness is one of the most compelling needs in our religious *weltanschauung*. Second, the religious world view needs the implementation of a social organization, such as the church, if it is to exercise any considerable influence in human affairs.

Several drastic criticisms must be made. First, the crucial concepts are not clearly defined. This inevitably results in a

logical muddle. The writer speaks of nature, supernature, revelation, realism, history, incarnation and "fact" without ever once pausing to point out their connotation or denotation. The second criticism is that even a layman senses the fact that Mr. Gregory is subjecting history to a third degree and succeeds in extorting a validation of his faith from her only after a vicious application of all instruments at his disposal. He insists that both the incarnation and the inception and development of the Catholic church are historical facts, yet he denies the historian the right to pass on their validity. This, he insists, is an affair of faith in revelation, which in the very nature of the case is not amenable to the instruments of the historian. Since the historian, who alone can rescue history from Mr. Gregory's clutches, is denied admittance to the torture chamber, Mr. Gregory secures his confession. But we ought not be harsh in our judgment of the author's tactics. He is consistent. He insists that tolerance is a disease of political liberalism and will have none of it. The inquisition looms behind his logic. He welcomes its reinforcement.

Writers of books of logic who are looking for new examples of the *non-sequitur* argument would do well to peruse the pages of this book. (1) We need an inclusive faith, one that will bind heaven to earth, man to God, nature to supernature; therefore we need the Roman Catholic church. (2) Obedience and humility are necessary attributes of one who would discover the inmost nature of the universe; therefore we must recognize the claim of papal infallibility. (3) If you would understand the *reasoning* of Thomas Aquinas in particular and Catholic theologians in general, you must proceed by faith, *not reason.*

HAROLD BOSLEY.

# Rara Avis

GOLDEN PEACOCK. *By Gertrude Atherton. Houghton Mifflin Company, $2.50.*

LIKE that old Italian scholar of the fifteenth century, Mrs. Atherton has gone out to awaken the dead. Her historical romance, much more romance than history, tells in the first person an exciting, swiftly moving tale of intrigue and love in the days of Augustus. The heroine and narrator, a very clever and sophisticated wealthy chit of sixteen years, who knows what she wants and how to get it, helps foil a plot against the emperor; wheedles, cajoles and advises Maecenas and Horace, her guardian, who affectionately calls her his Golden Peacock; and eventually weds her equally clever and intelligent lover, Mallius. With deft, dramatic touch this page of youth's sweet-scented manuscript of long ago is illumined with vivid sketches of the life of the time—a slaves' revolt, banquets, a funeral, a wedding—and with portraits of Ovid, Julia, Livia, Maecenas, Horace and Virgil, who seem as human—perhaps all-too-human—as the poets and politicians of today.

Our times are full of talk about the problems and perils of youth, and it is an inspiring thought, surely, to realize that the destinies of imperial Rome were once so intimately bound to the subtle plans of an attractive blonde. Henty's fortunate heroes, standing at the various crises of world history and helping Washington, Clive or Grant, have given us few more thrills than has Mrs. Atherton's Pomponia.

It is a difficult task to reconstruct the past. Flaubert and George Eliot, among others, succeeded but indifferently well. Perhaps one should not be too critical of Mrs. Atherton's pleasant attempt, but should simply enjoy the verve and charm of this flight from the present. In any case, some of the author's pointed comments seem to thrust through the Augustan age and prick our own times, and many of her skilful touches seem to indicate lightly a certain fundamental unity in the human spirit.

LEE E. CANNON.

# Priest, Doctor and Psychologist

PSYCHOLOGY AND THE PROMETHEAN WILL. *By William H. Sheldon. Harper & Brothers, $2.50.*

THIS is a book about conflict—mental conflict. Toward helping meet this problem of conflict, the author calls upon the physician, the psychiatrist and the minister of religion, the last most of all. The religion he writes about, however, is not the creedal or the ceremonial kind, but religion in its psychological meaning. This book is a challenge to religion to come forward and help solve the growing conflicts in human life, partly through the right kind of emotional education. "Through the years I have come to feel that professional work in psychology and psychotherapy can be only a rather superficial palliation of the more fundamental orientational problem of religion until religionists at large shall become equipped to make use of the best available intellectual and technical resources for dealing with the conflict in their own minds."

For those ministers who read primarily for sermon substance, there is little direct homiletical material in this volume. There are however many ideas, some of them rather new, most of them rather different, which it would be advisable for ministers to contemplate. Some of these ideas will shock, and some, one hopes, will give delight. There are some things here that many psychiatrists need to be told about the function and effectiveness of religion, and even more things that ministers need to be told about the structure and operation of personality. The author believes that religion can do what none of these other techniques can accomplish. "Never was there a time when more challenging and more interesting careers lay open to vigorous minds than are now to be pursued in this overlapping field between religion and psychology."

Just as the medical diagnostician thoroughly covers the patient by investigating the conditions of a standard set of systems in the patient's body—the circulatory, respiratory, nervous systems, etc.—so our author maintains that the mental life can be divided into five systems, which he calls "panels." The five together cover the entire range of intellectual and emotional activities in any individual. These are the panels of economic relations, of social relations, of sexual relations, of orientation—coordinating feeling and thinking in the same mind—and finally the panel which is concerned with "the development of sensitiveness to the subtler, less obvious meanings of things," in short, with the growth of the soul.

Throughout this five-panel range there ensues a struggle between three types of mind: the "waster mind," characterized by surface living of the extrovert sort and demanding constant overstimulation, the Promethean mind, and the Epimethean mind. The Epimethean mind tends to preserve the status quo in the realm of thought and feeling; the Promethean is driven by the urge "to carry the torch of inquiry to the outermost reaches of thought and to the inner recesses of the soul." In other words, we have here the difference between the priest type and the prophet type.

Conflict is not to be actually eliminated. This is impossible without mental death. But it is to be elevated to the intellectual levels where it becomes harmless and even stimulating. All this is to prevent the going to seed of thousands of normal personalities and the "dying back of the brain." The author speaks of 200,000 pounds of human brains in America walking about in various stages of disuse and decay.

Dr. Sheldon pins his hopes on the Protestant type of religion. He suggests three things at least which Protestantism must do if it would help meet the present need of conflict solution: (1) revive the confessional, but a confessional changed to use effective psychological technique; (2) recover the sacraments, but using a somewhat different set of sacraments to correspond

more nearly to the strategic transition experiences of life; (3) let preaching give way somewhat to individual educational methods and to seminar teaching, even from the pulpit. "Many people are not yet ready to seek psychiatrists and psychologists, and it may be that the more is their good sense for that, but many of them are dependent upon the minister of religion, and if within the next two or three decades, before it is entirely too late, the profession of the ministry can equip itself with applicable psychological techniques, it may win through."

There is in this volume but little approval of the Freudian theories and a not very great enthusiasm over the help actually rendered by psychology thus far. "Probably nothing can save religion except for ministers to become the kind of psychologists that psychologists themselves have not yet become. . . . I think that the salvation of religion in our culture lies in sending ministers to school to study conflict."

The author deals with happiness and character, with child training, sex and even war, from the psychological point of view, and in each case he discloses the need of the intelligent ministration of religion. He writes out of a broad background of study, teaching and practice in psychology and psychiatry, education and medicine. He holds the University of Chicago doctorate in psychology and also the degree of M.D. This is an introductory volume on fundamental concepts, dealing with conflict. A companion volume on method and technique is promised, and we eagerly await it.

Here we have a provocative book, and one headed decidedly in the right direction.

J. Hudson Ballard.

## The Public and Social Pressure

Education and Organized Interests in America. *By Bruce Raup. G. P. Putnam's Sons, $2.50.*

THE PROFILE of public opinion in America is a strangely shaped one. One hundred organized groups are attempting to control civic loyalties on behalf of their special interests. The public utilities (how "public" are they?) claim that capitalistic control of society's basic industries is consistent with the public good; the Consumers' league despairs of capitalism. The advocates of the new deal believe that the government is justified in invading the so-called "private rights" in business; the American Liberty league blames Washington for the "insidious encroachment of socialistic or communistic ideas in America." Chauvinistic patriotic groups importune legislators to protect the state against those who presume to treat the constitution as a scrap of paper; advocates of "real democracy" point to basic changes transpiring in the structure of society and call for comparable changes in law and government. Some Christian organizations press for Bible instruction in the public schools; civic liberty groups disapprove of every vestige of sectarianism in educational circles.

This is a picture of the public scene. It is graphically portrayed in Professor Raup's book. There are groups on the left, on the right, and in the middle of the road, with reference to a score of "consensus points." Indeed, they spread out in fan-shape to represent every conceivable contradiction of claims concerning economics, politics, war, nationalism, social change, education and the like. The author quotes documents galore to support his observations. He goes further. He presents source material to show that many special interest groups are spreading propaganda and subsidizing the press, engineers, schoolmen, colleges, to support their partisan causes. In some instances the strategies are so subtle and insidious that they deceive the very elect. This is particularly true in so far as these agents seek to control the public school system.

In chapter eight the reader meets with a series of charts that prove particularly informative. The first one sets "issues" over against "groups" in a cross-hatch study of attitudes and loyalties. One sees at a glance that the patriotic and business interests veer very definitely to the right and defend the status quo; that labor, peace-war interests and other miscellaneous groups are bent upon fundamental changes in our social order; and that the religious organizations present a checkered testimony. The author considers that "the most pronounced conservatives as well as the most ardent radicals are relatively few in number, but evidently very effective." Although the religious organizations present a confused position, Dr. Raup points out that there are the clearest evidences of "an open break with the old consensus," and that since the churches and auxiliary institutions affect so many Americans, there is a real balance of power vested in the activity of these groups.

Professor Raup's main interest lies in the public school. It is a democratic society's educational system. In the light of the American situation, how shall the school define its function? The schoolmen themselves are divided. A large number believe that the teacher should be morally neutral with reference to debatable issues. It is his task to present both sides of a question and leave youth to make up their own minds. The National education association has taken this official stand on more than one occasion. Others, among whom is the author, declare that the school is entrusted with "the general good." It is imperative therefore that children choose between loyalty to favoristic movements that would use the country's resources for private profits, and support of causes that stand for the common weal. The author would have the school set itself firmly in favor of socialized industry, medicine, patriotism, religion and education.

The author, assisted by researchers, prepared the materials for this volume under the auspices of the commission on the social studies of the American Historical association. The factual study was completed in 1932. In an appendix are listed eighty-eight organized groups of social-pressure type, which were interrogated in connection with this investigation. It is interesting to notice that 55 per cent of these propagandist organizations are located in New York city, and 35 per cent in Washington.

Stewart G. Cole.

## St. Thomas vs. Doubting Thomas

Values and Realities. *By Leo Richard Ward. Sheed & Ward.*

IN A DAY of digests, literary and otherwise, the abstract title of this book is not inviting. Like the sermons to sinners, which almost always are delivered to the saints, this "Preface to Sane Living"—a subtitle—with chapters on "Value in Functional Terms" and Dewey's "Philosophy of Value," will confirm the devout followers of Saint Thomas more than it will convert a doubting Thomas or an "irreverent" John. However, Father Ward's title is no misnomer, for the Pythagorean doctrine of *homo mensura* is still a momentous issue in "the world which is the world of all of us."

Since 1880, when Pope Leo XIII in a famous encyclical gave permission to bring the system of Thomas Aquinas into relation with contemporary thought, there have been many notable contributions from neo-scholastic philosophers. Now again there is staged in these pages a battle of the fourth century B.C. in Aristotle and the twelfth century in St. Thomas against our twentieth century in John Dewey and all those who have no "over-world" values.

Professor Ward's thesis is directed against the forces in our day that have robbed us of the imperative mood; that have sought to make Einstein a patron saint of moral solipsism,

and have reduced ethics to etiquette. He says that Protestantism is "a source of perturbation and unquiet." He reckons with the evolutionary theory as giving "a distinct jar to beliefs about man and his world," and includes democracy, the industrial revolution, "Rousseauistic indiscipline," etc., as factors in the unhappy situation. While there is an evident attempt to be fair to opponents of the traditional view, the *obiter dicta* reveal a somewhat unrestrained vocabulary of description, as when Joad is said to be "all looseness and inexactness." Bertrand Russell is described as "slithering all over for years"; H. G. Wells as "all gush and inexactness"; Judge Lindsey as "weeping and despairing"; L. T. More as illustrating "a phobia of philosophy"; and Dewey, with Perry, as afflicted with *hybris*—a malady which, it may be unnecessary to add, is not mentioned in the *Materia Medica.*

There is, however, a frank and scholarly presentation of the alternatives between objective standards and man as the measure of all things. In the chapter on "The Social Will as Standard," the weaknesses of "Socialism and Historicism" are laid bare. Indeed, the professor at Notre Dame admits difficulty even with Augustine's *securus judicat orbis terrarum,* and doubtless this would apply to the Vincentian canon (p. 277). The three ways in which Dr. Ward finds specific direction for usable standards of value are in the principle of objectivity or the given, the principle of non-contradiction, and the principle of humanness, and these are substantiated by liberal quotations from Aristotle and Aquinas. There is no mention of Westermarck's "Ethical Relativity" or of Leuba's "God or Man" in this volume, but these would serve to sharpen the contrasts that are here emphasized.

Reflection on this work makes it clear that our standards must be other than those of individual taste, for if they be exalted into the region of absolute values, which are a priori and deductive, then they may easily become arbitrary and unrelated to individual experience. We desperately need deliverance from the inconsequential and atomistic whims of temporal expediency, but we also know that "time makes ancient good uncouth" and that we need to serve our own generation. This neo-scholastic voice in the wilderness of pragmatism may help us to avoid a false dilemma, and to find a "both . . . and" in neither extreme, but in a synthesis of the truth behind the conceptual formulae of both absolutism and relativism.

W. P. LEMON.

# Books in Brief

STRANGE GLORY. *By L. H. Myers. Harcourt, Brace & Company, $2.00.*

Two things are notable about this novel—the extraordinary tangle of relationships among the characters, and the limpid clarity with which the author exhibits these relationships and handles the situations that ensue. The characters—there are only five that count—were already enmeshed in a curious net of circumstances before Paulina fell in love with, and was loved by, the man who was married to her unknown cousin, the illegitimate daughter of her uncle who had been killed (under the unwritten law) by the elderly sage, Wentworth, who was the best friend both of herself and of the man she fell in love with. Though it would take a diagram to make this maze briefly intelligible, and though it looks like a mess when it is clearly stated, the story is told with the utmost simplicity and carries complete conviction. Mr. Myers is a serious thinker and a finished artist.

WHY KEEP THEM ALIVE? *By Paul de Kruif. Harcourt, Brace & Company, $3.00.*

Modern medicine has made marvelous discoveries in the prevention and cure of disease and in nutrition. Vast improvements in physical and mental health, especially for children, have been made available by science. But modern economics has not made these benefits accessible to those who need them most. That is the tragic situation which this book reveals. It is as though great numbers of people were drowning within a rope's length of shore, and there was plenty of rope on shore and plenty of men willing and able to throw out the lifelines, but the rope did not belong to those who needed it or to those who were ready to throw it. So it is with medicine, hygiene and nutrition. Science has got far ahead of finance. In our present social and economic setup we can't, or think we can't, afford to do the things we have learned how to do to save life. "How long," asks the author, "how long will sound finance be allowed to go on murdering our children?" That is a very disturbing question. One might almost say it is a subversive question. But the facts on which it is based are subversive facts. Paul de Kruif is, of course, the man who has already written three widely read books dealing with the scientific aspects of this question—"Microbe Hunters," "Hunger Fighters," and "Men Against Death." This volume is their logical sequel.

THUNDER OVER SINAI. *By Edwin McNeill Poteat, jr. Harper & Brothers, $1.00.*

If these sermons are a sample of the type of preaching which the people of the Pullen Memorial Baptist church, of Raleigh, North Carolina, hear from Sunday to Sunday, they are to be congratulated. Dr. Poteat, a comparatively youthful minister, is an intellectual who provides us in these studies in "the moral attitudes of Jesus" with a rare combination of clear thinking, homiletic skill, spiritual warmth and literary excellence. Every sermon, therefore, is good reading and must have been good preaching; but "The High Cost of Conduct," "Notes on Sharing" and "Thunder Over Sinai," which would rank high in any collection, deserve special mention.

THE HEAVENLY OCTAVE. *By F. W. Boreham. The Abingdon Press, $1.00.*

Dr. Boreham's gift for spiritual imagination and happy phrases never deserts him. What could be more poetic than to call the eight beatitudes of Christ's sermon on the mount the "Heavenly Octave"? This little volume of sermon essays, like "Ships of Pearl," "Ivory Spires," and "Crystal Pointers" and about thirty other predecessors, deals so persuasively with beauty and loveliness and heavenly things atop the mount of transfiguration that one almost forgets to bring Jesus back down to this war-torn and depression-starved world. But it is a veritable gold mine of stimulating homiletical material, even so.

THINGS ANCIENT AND MODERN. *By C. A. Alington. Longmans, Green & Co., $3.50.*

A taste of English humor is offered by the long-time headmaster of Eton, now dean of Durham. The autobiographical predominates, with many a delightful reminiscence of former students, since grown to be celebrities. But there is also a spirited defense of the English public schools against all critics and a provocative discussion of relative values in classical, scientific, literary and biblical studies. Because he belongs to the clerical schoolmasters and has devoted his life to the service of Church of England institutions, he feels called upon to tell why he is proud of his church and why he thinks religion has not played out.

MR. PELLEY'S LITTLE HOME. *By Ralph E. Mooney. Longmans, Green & Company, $2.00.*

Alonzo Pelley, a sad, trodden upon, undernourished little boy, one of the two decent members of a worthless family, is seriously impressed by a Sunday school lecturer's recipe for happiness. "Get married," advised Mr. Woody, "own your own

little home and have children." Alonzo eventually owns his little home, in company with a large mortgage, and has children—quite a few of them. But material happiness does not come to one so gently naive and trusting. The author portrays the guileless Mr. Pelley with such a light, sympathetic touch that, despite its general theme, the story is far from being melancholy.

THEY SELDOM SPEAK. *By Leland Hall. Harcourt, Brace and Company, $2.50.*

A simple, graphic story of life and love, achievement and disappointment in a small, isolated rural community. The novel is primarily concerned with three generations of Harts. Beginning in the 'eighties with the death of the farmer, Ira Hart, it follows the career of his son Adam and Carrie, his wife, through fluctuating fortunes in town until their return to the farm with their own son, Charlie, after the world war. It is a psychological study of a group of diverse characters outlined against the unchanging background of a New England farm.

THE NEUTRALITY POLICY OF THE UNITED STATES. *Compiled by Julia E. Johnsen. The H. W. Wilson Company, 90 cents.*

It will sufficiently identify this volume to say that it is another in the series known as "The Reference Shelf" which the famous Wilson indexing company publishes, probably with debaters primarily in mind. As indicative of the confused state of affairs regarding the issue here considered it may be noted that Secretary Cordell Hull and Professor Quincy Wright are two of the principal authorities quoted on the anti-neutrality side of the argument.

CREATIVE SOCIETY. *By John Macmurray. Association Press, $1.50.*

This book, previously reviewed and ascribed to another publisher, is now also published by the press and at the price mentioned above.

# CORRESPONDENCE

## Identifying the Jew

EDITOR THE CHRISTIAN CENTURY:

SIR: May I be permitted to say that I am heartily in accord with the spirit of your editorial on "The Jewish Problem" in The Christian Century of April 29, and may I also thank you most sincerely for the liberal-minded attitude which has characterized and distinguished all of your editorial comments.

However, I desire to call your attention to a mistake that you, in common with most newspaper commentators, have made in connection with Jewish matters. I refer to the practice of identifying the Jew as a member of the Jewish race instead of thinking of him only as a communicant of the Jewish religion. Time and again the word Jew is used in the same sense as the words Irish, Italian, German, etc., under the erroneous impression that we belong to a distinctive nationality other than that of the land in which we were born. The word Jew is rarely used as it should only be employed, namely, to denote a member of a distinctive religious group, and as the word Catholic or Protestant is used. There is not today, and there has not been a Jewish race or a Jewish nation for nearly nineteen hundred years, in fact, ever since the destruction of the second temple.

And may I also call your attention to the fact that there are many men in the liberal rabbinate of America who are uncompromisingly opposed to Dr. Kaplan's belabored thesis of Judaism as a civilization. To be a Jew, as we understand the term, is not to belong to a Jewish nation, but to profess a certain religious credo, to follow a definite spiritual way of life, to belong to an historic people, whose genius has found its most eloquent expression, not in any particular racial heritage or any distinctive national culture, but in an ethical monotheism that has given to the world its God and its compelling sense of moral responsibility.

Temple Sholom, ABRAM HIRSCHBERG.
Chicago, Ill.

## A Typographical Error

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the editorial on "Capital Punishment" in the April 22 issue of The Christian Century and note your reference to our headline in which the word "Hun" was applied to Hauptmann. Inasmuch as that headline was a typographical error and corrected on a replate as soon as it was discovered by our copydesk, I thought you might like to know what actually happened.

The copyreader wrote the headline "Half A Hundred Witnesses See *Him* Die." The head was written in longhand and the "him" was set "Hun" by the compositor. The head seemed to read so the proofreader didn't query it. No one on the editorial floor knew anything of this until the first papers came upstairs and the error was caught. A correction was immediately rushed down for a replate.

Certainly, it was not intentional on our part or on the part of our copyreader to refer to Hauptmann as a "Hun." It was just one of those things that will happen now and then through no vicious intent on anyone's part and that cause us all the deepest regret.

New York World-Telegram, LEE B. WOOD,
New York, N. Y. Executive Editor.

## Partisanship in the Anti-Saloon League

[See editorial on page 657.]

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with amazement and chagrin the editorial in your issue of April 22 based on the letters of E. L. Eaton reported to have been sent out from the offices of the Anti-Saloon League of America in Washington, D. C. The letters seem to warrant your strictures. They do not represent by any means, however, the views and attitude of the entire organization. As a matter of fact I suspect that they represent only the views of Mr. Eaton himself. Certainly the New York state league does not hold such views or approve such appeals. On the other hand the league of this state dissociates itself from any such wild and unwarranted statements, which contradict at various points the long established policy of the league, both state and national.

First Baptist Church, DONALD B. MACQUEEN,
Rochester, N. Y. President.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: At a meeting of the headquarters committee of the Anti-Saloon League of Maryland held on April 22, 1936, your editorial, "The Anti-Saloon League Goes Republican," in which you refer to the unscrupulous and unethical operations of Mr. E. L. Eaton, was discussed. On motion duly made, seconded and carried, I am authorized "to write you to express the opinion that if you will investigate the sentiment of the following states—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, New Jersey, Maryland, Iowa and a number of others, you will find that their leaders entertain a similar view to that expressed in your article."

Speaking for myself and remembering that for 19 years I have been superintendent of the Anti-Saloon League of Maryland, I do not hesitate to say that the action of Mr. Eaton is wholly indefensible. However, I must call your attention to the fact that he is employed by the Anti-Saloon League of America and is directly responsible to its general superintendent, Dr. F. Scott McBride.

I am sure you want to be fair with the states that are refusing to be a party to the kind of methods pursued by Mr. Eaton. I am sure, also, you will agree with us that there are a number of states where the Anti-saloon league is functioning. We believe that you and every other friend of the movement against beverage alcohol will be glad to help where deserved and desired. New leadership must be secured.

Please permit me to remind you that as a protest against the present leadership, which is responsible for Mr. Eaton and his tactics, the Anti-Saloon League of Maryland formally withdrew from the national organization on December 19, 1935. This great reform movement in Maryland and the other states engaged in an effort to eliminate a bad situation should not suffer because of actions which we strenuously oppose and of which we, in no way, are a party. Frankly, I am asking you, through The Christian Century, to back the states that are working for a new, adequate leadership to head up the fight that we all know must be made against the liquor traffic.

Baltimore, Md. G. W. CRABBE, Superintendent.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: As a lifelong prohibitionist, and secretary of what I believe was the first meeting of the Anti-saloon league in California, I want to add my word of appreciation for the courageous and timely editorial on the attempt to line up the anti-liquor forces with an utterly hopeless political partisanship, and a worse than partisan patromania.

Los Gatos, Calif. ROBERT WHITAKER.

## Texts for Hearst Papers

EDITOR THE CHRISTIAN CENTURY:

SIR: The capable New York correspondent of The Christian Century arraigns the ministers who furnish texts for the New York American. I happen to be an ardent pacifist and I am allowed to so state in all New York papers. I differ with many Hearst policies, but why should I refuse to use an opportunity to put scripture before the eyes of readers? Everywhere Jesus was severely criticized for fellowshiping with the hypocritical Pharisees and grafting publicans, but he used the occasion to proclaim truth. The scripture text may help to show the incongruity of other material on the page. At the same time the "word" is sown and the promise is that it shall not "return void."

A determination which refuses to print scripture or sermon abstracts in newspapers with whose policy we do not agree would shut us out of most of them today for with few exceptions they all carry blazing liquor advertisements. Some of the protesters against furnishing scripture texts patronize liquor-selling restaurants when dry ones are struggling for an existence near by.

Broadway Temple, New York, N. Y. CHRISTIAN F. REISNER.

## Notes of an Oregon Traveler

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you commented editorially on my reception in Corvallis, Oregon, I think that it is only fair for me to say a word for Oregon state college which I visited in that place. Within the college itself I found a fine, open-minded attitude among faculty and students. The administration tries to maintain freedom of discussion within the college but is under severe pressure from outside. I found a similar open-minded attitude among most of the ministers in the town. Two of them, Dr. John S. Burns and Dr. Jesse Lacklen, in spite of much criticism from the American Legion asked me to preach for them. The forces of repression in the community, as is so often the case, have within the college a point of contact in the compulsory R. O. T. C.

In the community there is an unholy alliance between a group of extreme fundamentalists, the American Legion, and the local editor, who out-Hearsts Hearst. Recently an evangelist was imported whose chief message seems to have been the danger of communism. There are many profound students of the "Red Network" in the town. There is a local group of Gideons (who put Bibles in hotels) who seem to have canonized it. These reactionary groups seem to be able to carry on what is psychologically almost a reign of terror in spite of the very large group of intelligent and open-minded people in the college and in the community. And those who are responsible for this reign of terror profess to believe that communism is the great danger to American liberty!

I may report to the many highly respected members of the national committee of the National Religion and Labor foundation that they would all become notorious characters overnight in that community if their identity became known to the local editor.

Auburn, N. Y. JOHN C. BENNETT.

## America's War Dead

EDITOR THE CHRISTIAN CENTURY:

SIR: Please allow me to correct the absurd misprint in my letter on "Teaching Peace" in the issue of April 22. I found that most high school students guessed that we had had two million Americans killed in battle in our five wars with foreigners. I hope everyone knew that 200,000,000 was a misprint.

Boston. LUCIA AMES MEAD.

# The Question Box

*Did Jesus really die on the cross? What are the actual facts regarding the burial and reappearance of Jesus? Did he come from the tomb, speak and eat with his friends, walk with them, and ascend into heaven? If the spirit ascended into heaven, what became of the body? Did the enemies of Jesus claim that he concealed himself? What theories do unbelieving critics maintain as to these events?* F. F., Colorado Springs, Colo.

WE do not know all the facts regarding the death of Jesus. That he was put to death on the cross is evident from all the sources. That his body was disposed of in the customary manner seems almost unquestionable. Regarding the immediately subsequent events the narratives vary and no very clear statement can be made. The whole group of disciples was in a mood of panic and collapse. They did not love or trust the Master less, but they were convinced that he had failed. Their bravest, and yet most heartbroken words were, "We trusted that this had been he."

Accounts of what followed are vibrant with the stress of mingled emotions on the part of Jesus' friends. They were not recorded for some years. It is evident that within a few days, whatever may have been the actual happenings, which are so variously reported, enough transpired to convince the little company that the Master had not been defeated by death, but that he had been the victor over the grave and was alive forever. In that faith they went forth to preach, to suffer and to die.

It is not difficult from the varying accounts which the Christian sources afford us to construct contours of the events which followed the crucifixion. This has been a favorite practice on the part of commentators through the centuries. But it still remains that we do not know the facts well enough to make a satisfactory pattern of the happenings of those feverish days. Therefore there are many questions, such as those you have raised, for which there are no answers, unless one is willing to substitute theory for fact.

By the time the Christian message began to be preached, as for example by Peter on the day of Pentecost, there must have been many varying reports concerning the occurrences of those days of tragedy, despair and dawning faith. But they all concurred in the great confidence that Jesus had tasted death and had come forth from the grave the Lord of life and the first fruits of them that sleep.

As to the theories of those who deny the reality of any such happenings, there is no better explanation offered than that contrived for the watchmen at the tomb, that while they slept, the disciples came and stole away the body. That shallow alibi needed no refutation in that day, nor does it in this.

H. L. W.

# Hold Religious Education Meet

**Catholics, Jews and Protestants Cooperate in Annual Convention—Methodist Bishops Frame Address**

*(Correspondence from Pittsburgh)*

PITTSBURGH, April 25.—The annual meeting of the Religious Education association was held here April 15-17, and drew a large attendance of representative religious educators from all over the United States. Dr. S. P. Franklin, head of the department of religious education at the University of Pittsburgh, was the presiding genius and it was largely due to his unflagging efforts that the meeting was such a notable success. The general topic for the conference was, "Religious Experience in an Unstable World," and among the outstanding speakers were: Dr. George Albert Coe, "The Religious Outlook on the World Today"; Prof. A. J. W. Myers, "Digest of Recent Books on Personality Development"; Dr. Florence M. Teagarten and Prof. Max Schoen, "How is Personality Development Affected by Present Conditions?"; Dr. Erwin L. Shaver, Mr. Israel S. Chipkin, Prof. Frank McKibben, Prof. Adelaide Case, "How Effective is Religious Education in Meeting the Present Situation?"; Dr. Rabbi Louis Wolsey, Dr. Arthur E. Holt, "What Can Religion Achieve in the Present Crisis?"; Prof. E. J. Chave, Rabbi Isaac Landman, "What Kind of Religious Experience Is Being Developed under Present Conditions?"; Prof. William C. Bower, Prof. Stewart G. Cole, "What is the Nature and Function of Religion?"

* * *

**All Faiths Represented In Conference**

Highly significant was the fact that Catholics, Jews and Protestants cooperated in the membership of this conference with no idea of projecting any creed, doctrine or program, but with an effort to face frankly the general task of effective religious education in an unstable day like our own. Mutual good will and understanding were fostered among the speakers and delegates. More than a score of institutions of higher education were represented and honest and serious efforts were made to appraise the present religious educational program of the church and to project a more effective program for the future.

* * *

**Protestant Introduces Catholic Speaker in Synagogue**

The welcoming address on Wednesday evening was delivered by Rabbi Freehof of Rodef Shalom temple. He was followed by Father Michael Ahern, and many expressed their delight in hearing a Catholic priest speaking in a Jewish synagogue introduced by a Protestant. One of the notable addresses of the conference was given by that veteran, Dr. George A. Coe, who sounded a note which was taken up at practically every meeting which followed, namely, the increasing evidence of developments in this country pointing toward the totalitarian state, or the suppression and control of religion by the state.

* * *

**Protestants Show More Pessimism**

The addresses and discussions throughout reflected the political and economic crisis through which the world is passing and the consequent confusion of the church in attempting to meet the crisis. This confusion of the church was manifest in the discussion of both the nature and function of religion and a practical program. Mingled with this, of course, was a considerable amount of pessimism due to the inability of organized religion to cope with the present situation. The Protestants seemed to be more confused than the Jews or Catholics. This pessimism was however redeemed by the open-minded and frank realization of the limitations of our present religious program and—what is more to the point—a desire and desperate resolution to carry out an effective piece of work in the future.

* * *

**Methodist Bishops Convene**

Forty Methodist bishops gathered in Pittsburgh April 22. Their chief business was to frame the episcopal address for the quadrennial Methodist general conference scheduled to meet in Columbus, Ohio, during May. This episcopal address, it is understood, carefully considers all religious, social and governmental questions to be proposed at the conference. Sessions opened with the bishops receiving the holy communion with the local bishop, Adna Wright Leonard, as the administrant. Following the communion, Bishop John L. Nuelsen of Zurich, Switzerland, delivered an address upon conditions in Germany. Thursday night more than 2,000 persons gathered for dinner in the Syria mosque to greet and honor the bishops. Tomorrow a mass rally will be held in the Syria mosque to be attended by nearly 4,000 members of the local Methodist constituency. All of the 40 bishops will be present and a number of them will speak, including the senior effective bishop of the United States, Edwin H. Hughes. This meeting will continue for a full week.

JOHN RAY EWERS.

**Good Neighbor League Has Idealistic Program**

The Good Neighbor league, recently formed with headquarters in Washington, D. C., announces as its aim "to work for the safeguarding of the progress already made toward the good neighbor ideal, and to support those practices in our national and international relationships and those political candidates who give the best hope that that progress may be continued." George Foster Peabody and Lillian D. Wald are co-chairmen of the organization. Among the directors are Bishop Edgar Blake, Mrs. Carrie Chapman Catt, John A. Lapp, Rabbi M. S. Lazaron, Henry Goddard Leach, George Fort Milton, Major General John F. O'Ryan and Mrs. Percy V. Pennybacker.

# Britain Marks a Troubled Easter

**Political Problems Shadow Church Festival—London Newspaper Discusses Empty Pews in Churches**

*(Correspondence from England)*

LONDON, April 14.—If I may try to interpret the mind of the average Englishman at Eastertide this year, I should say that he was bitterly angry against Italy for its use of poison gas, he was entirely bewildered as he thought of the German and French plans for insuring peace in Europe, he was alarmed at the rumor that Germany and Japan were coming to an understanding, and at the last moment he had to trouble his already puzzled brain the claim of Turkey to fortify the Dardanelles. His one bright hope was in the delay which had been brought about in the discussion of the Locarno powers. So keeping on his warmest winter clothes he went out into a world which was more suitable to Christmas than to Easter. It was without doubt the coldest Easter of the century.

Easter is still in these lands a great Christian festival. In London there was throughout the day an immense company at St. Martin's-in-the-Fields and when the Rev. "Dick" Sheppard preached at the 8 o'clock service the church was packed. The service was broadcast; the preacher dealt faithfully with the condition of this country and in his own persuasive way called his hearers to return to Christ. It was a moving appeal. In many cities there were services of united witness in which all the churches united.

* * *

**The Empty Pew**

One of the great London daily papers, the Morning Post, is conducting an inquiry into the why and wherefore of "the empty pew." It is trying to discover what is the religious faith of the average man and woman today. Certain questions were put to a large number of people from the working middle class, all of them in London. It must be evident that such statistics as are compiled must be read most guardedly. No two people think alike. But when all allowances are made there is good reason why the churches should think seriously over such figures as these:

Out of every 100 of those whose answers have been received 69 per cent no longer profess adherence to any organized religion. Most of them were brought up in some orthodox church, but they are no longer within it. Of these 69, 20 are avowed agnostics. Of the whole group 27 per cent confess that they never go to church regularly. Those to whom organized religion means nothing are not necessarily irreligious. They are, however, very critical of the leaders of the churches. They say that they do not meet the needs of the times; their Christianity is not sufficiently militant. They complain that the church

does not try to reach those who neglect its services.

One says: "I suggest that a stranger might come to London and live here for years without ever receiving a call from a clergyman, or being invited to go to church." London, like all great cities, may be a desperately lonely place. My friend, Dr. Selbie, formerly principal of Mansfield and for many years before that a minister in north London, has said that there were homes in Highgate across the threshold of which he was the only stranger to pass from year's end to year's end. There are clergymen and ministers who do such pastoral work, but it must be confessed that there is far too little of it in London.

* * *

### Dr. Salter and Mr. Lansbury Given Great Send-off

On April 3 Mr. Lansbury and Dr. Salter were surrounded by a great company of friends to bid them farewell on their departure for America. Perhaps the purpose of their journey will be best explained in George Lansbury's own words. After saying that they hoped to raise public opinion in America against war and to enlist men and women in a great campaign on behalf of a constructive peace he added: "We are trying to be the truehearted followers of the Prince of Peace, who was crucified on Calvary because he preached the only realistic way of life. . . . Statesmen and others fear to accept his realism and continue to pin their faith in the worn-out policy of armaments which can only end once again in universal destruction. My appeal to America is the first stage in a world-wide campaign that I hope to take part in."

It should be added that no Englishman has advanced so swiftly in public esteem as "old George."

* * *

### And So Forth

"The nations of Europe," says H. N. Brailsford, "are caught in a cleft stick. If you stop Hitler fortifying, you deny equality; if you let him do it, you ruin collective security. If you mount guard over Austria, you condemn its people to bondage to Italian and clerical fascism; if you wash your hands of this insoluble problem, you prepare the triumph of German fascism over the whole of central Europe."

The death of Herr Leopold von Hoesch, the German ambassador in London, is a very serious loss. He had played a great part as a peacemaker in the post-war years and in London he was greatly respected and trusted.

The censor, who last week banned a peace film, has withdrawn his veto. Mr. Lansbury said that he thought the film was so meek and mild that the war office would have welcomed it. As a matter of fact, the war office did not take any action. The blunder was the censor's alone.

There is a surplus of £6,000,000 on the unemployment insurance fund, commonly known as the dole. Is it to be used to reduce payment or to increase benefits? Labor strongly supports the use of it to increase benefits. But the government means to reduce contributions. The fact that there is a surplus is a significant one. It speaks of a reduction in unemployment and it illustrates the fact that the scheme is on a sound economic basis.

EDWARD SHILLITO.

# Detroit Students Will Not Fight

**Take Oxford Oath Despite Prohibition By School Superintendent—Dean to Preach in England**

*(Correspondence from Michigan)*

DETROIT, May 1.—Eight hundred students of Wayne university here took the Oxford oath—a pledge not to participate in any war the United States might undertake—on school property, thus paralleling many other peace strike meetings held on April 22. The students in taking this action defied Superintendent of Schools Frank Cody, who had ruled that no such oath should be taken on school property. Dr. Ralph C. McAfee, executive secretary of the Detroit council of churches, speaking to the peace strikers said: "We must believe one of two things: either that war is inevitable or that peace is possible. I take my stand with those who believe peace is possible." Albert Hamilton, of Pasadena, Calif., chairman of the social action committee of the National council of youth, was also a speaker. He said: "War departments, newspapers, and even churches, told us that the last war was a defensive one. . . . Any government that is unable to keep us out of a war by peaceful means is not deserving of support." Dr. Cody refused to take further action against the youthful strikers.

* * *

### Lenten Hearers Show Increase

Complete reports from the noon lenten services sponsored by the Detroit council of churches are now available. Nearly 1,000,000 people heard the lenten devotions this year, according to Dr. Ralph C. McAfee, executive secretary. The radio audience increased from 751,500 last year to 936,000 this year, as computed by the engineers of WWJ station. The attendance at the Lafayette theater dropped 2,150 under last year. The total offerings this year were $8,270, the highest yet recorded. Letters from radio listeners were 3,120 this year as against 2,505 in 1935. The letters came from 426 communities and states. The apex of the series was, of course, the Kagawa meetings, three in number.

* * *

### Cathedral Dean to Preach In England

The Very Rev. Kirk B. O'Ferrall, dean of St. Paul's cathedral here, has been invited to preach in two of England's great preaching centers during his visit there in July. The morning of July 12 he will preach in St. Paul's cathedral, London, and in Canterbury cathedral the evening of July 19. The morning of this latter date he will be the preacher at famous St. Martin's-in-the-Fields church on Trafalgar square in London. His final Sunday in England, the dean will be the guest of Canon Guy Rogers at Birmingham.

* * *

### Mrs. Henry Ford Gives Memorial Organ

Mrs. Henry Ford has presented a Hammond electric organ to the church of her childhood days, St. Paul's Memorial Epis-


**COKESBURY**
**GOOD BOOKS**

**The Great Evangel**
*By LYNN HAROLD HOUGH*

**"True evangelism is intelligence on fire; . . . true evangelism represents the intellect ablaze; . . . It is not an evasion of the mental problem, but its solution; . . . the message which has permanent power must be a message which satisfies the mind."**

Such scintillating, bullet-like expressions are typical—as to treatment, style, and content—of the brilliant approach which Dr. Hough makes to the study of preaching essentials which our day demands. *The Evangel Which Convinces the Mind . . . The Evangel Which Masters the Conscience . . . The Evangel Which Wins the Heart . . . The Evangel Which Speaks to the Whole Life* are outstanding chapters in Dr. Hough's new book. **$1.50**

**God the Christlike**
*By JAMES ROBERTSON CAMERON*

Acclaimed widely in Great Britain and America. "It gives the heart of Christian theology . . . unites scholarly ability with fine religious insight . . . asks for careful reading and rewards it."—*Harris Franklin Rall* in *Garrett Tower*. "No attempted summary could do justice to this volume. It is like a seamless robe — all one piece." — *British Weekly*. **$2**

**Sermon Hearts from the Psalms**
*WILLIAM H. LEACH, (Compiler)*

Here in 600-word outlines is the gist of 150 great sermons on texts and themes from the Psalms. A study of the technique and expository genius of *Robertson, Spurgeon, Maclaren, Brooks, Banks*, and other noted preachers of yesterday and of today—*Gilkey, Bowie, Chappell, Newton, Palmer, et al.* "Admirably done . . . profitable to the man who uses it right."—*Watchman-Examiner*. **$2**

**Songs from the Slums**
*By TOYOHIKO KAGAWA*

Because *Songs from the Slums* helps one first to know Kagawa—"In this book he revealed his soul to me," declares *Bishop Mouzon;* because "It is more potent than treatises and statistics to arouse interest in slum clearance," as *Woman's Press* observes; because it is the most quoted of all Kagawa's books at his American meetings, in the secular press, and in religious periodicals—

*SONGS FROM THE SLUMS* is a "must" book, for all who would understand *KAGAWA* and his mission. **$1**

**AT YOUR BOOKSTORE**
Cokesbury Press—Nashville

copal church in Greenfield township, Grand River and Hubbell avenues. Her gift will be called the Sara Waffle organ, in tribute to Miss Sara Angeline Waffle, now in her 80th year, who used to play the little foot-powered organ in the days Mrs. Ford and her family used to attend the church. It was quite an event when Miss Waffle, one of the original members of that 60-year-old church and for more than 35 years its organist, was the first to try out the church's new instrument. Mr. and Mrs. Ford attend St. Paul's Memorial oftener than any other church.

* * *

### Hospital Chaplain Compiles Prayer Book

Ten thousand copies of a prayer book compiled by Rev. Charles W. Jones, hospital chaplain of the Detroit council of churches, have been printed by the women's department, and 400 of these books were distributed on Easter day in the county tuberculosis sanitarium.

* * *

### And So Forth

Temple Beth-el, fourth largest Jewish congregation in America, and a leader in the Reform Jewish movement, has recently commemorated its 85th anniversary. Rabbi Leo M. Franklin and his associate, Rabbi Leon Fram, together with Rabbi Louis Wolsey of Philadelphia, were the principal speakers.

Rev. J. H. Goldner, minister of the Euclid Avenue Christian church, Cleveland, was the speaker at the spring meeting of the Christian church cooperative council in Central Woodward Christian church.

Prof. William F. Ogburn of the University of Chicago, speaking recently to the Y.W.C.A. conference on social work, said: "One of the major reasons why families break up is because the wife wants to go out during the week and the husband wants to stay at home. . . . The broom and cookstove may soon follow the weaving loom out of the house," he declared.

EDGAR DEWITT JONES.

### Harvard Divinity School's Summer Program

The summer session—June 22 to July 3—of Harvard Divinity school is an official part of the Harvard tercentenary. The program has been planned with reference to the historical interest of the occasion and deals with the development of religious life and thought in America as these were represented by the early traditions at Harvard; due attention however will be paid to current interests. Lecturers for this season include Willard L. Sperry, Julius S. Bixler and Perry G. E. Miller of Harvard; Evarts B. Greene and Herbert W. Schneider of Columbia; H. Richard Niebuhr of Yale; Arthur C. McGiffert of Chicago seminary; Henry W. Foote of First Unitarian church, Belmont, Mass.; and H. Paul Douglass, formerly director of the Institute of social and religious research. Dr. Niebuhr will give a course on "The Kingdom of God in America"; Dr. McGiffert, "American Preachers, 1740 to 1860"; Dr. Bixler, "The Influence of Harvard Philosophers on Religious Thought in America"; Dr. Douglass, "The Present Situation of American Protestantism." Complete program of courses and other information may be obtained by addressing the Divinity summer school, Straus hall, Harvard university.

# Thousands at Sunrise Service

### Twin City Youth Demonstration Grows Yearly—Students at University Hold Peace Strike

*(Correspondence from Minnesota)*

VIRGINIA, MINN., April 25.—Notable among the Easter services in the twin cities was the sunrise service at Pilot Knob which is located across the Minnesota river from Fort Snelling in the southeast part of Minneapolis. This service on Easter morning was initiated by Simpson Methodist church three years ago, with a small group of people; this year there was a throng of at least 8,000 people, with the probability that 12,000 people endeavored to attend but could not, owing to lack of provision for handling such a crowd. It is urged by Dr. Franklin J. Kennedy, pastor of Simpson church, that next year an organization of twin city youth groups should be created by the federation of churches of Minneapolis and the Ramsey County Sunday school association to carry on this work.

* * *

### Duluth Peace Council

Duluth has a peace council composed of representatives of most of the civic and educational organizations of the city. Plans are being made for a great peace demonstration on May 4 as a part of the Emergency peace campaign. At an open forum luncheon Dr. Charles W. Gilkey of Chicago university chapel and Dr. Raymond Bragg of the Unitarian society of Minneapolis will be the principal speakers. In the evening a mass meeting will be held in the First Methodist church. Judge Bert Fesler is president of the organization.

* * *

### Broadcasts on Internationalism And Temperance

Two interesting and important bits of radio work have come to our attention in the northern part of the state; both emanating from a small station, which unfortunately limits the number of those who hear it. From the station at Hibbing, Mrs. H. G. Hymer has been conducting a weekly broadcast on international relationships and peace. Mrs. Hymer is state chairman of the international relationships committee of the American association of university women, and is exceptionally well-informed in this field. The second broadcast is that carried on by the W. C. T. U. in this district; it, too, is well worked out and carried on in a vigorous manner. Addresses, plays, music—all are being used for a half-hour on Saturday mornings to further the program of this organization.

* * *

### Compares Other Cities With Minneapolis

The Minneapolis Star is carrying on an interesting project through a special representative who is visiting a number of cities of the middle west that have problems similar to those of Minneapolis. This special correspondent reports in considerable detail on the type of city government, costs of administration, presence or absence of political patronage, corruption in the city management, and the general welfare of the city. Particular attention is being given to the police departments, their efficiency and cost. Kansas City, St. Louis, Indianapolis, Cincinnati and Toledo are among those that have been studied and reported on. The correspondent seems to have been able to discover many things about these cities that would ordinarily be hidden from public view. The investigation is being carried on, of course, with the thought that it may be of benefit to Minneapolis in working out its problems.

* * *

### Peace Strike at Minnesota

Fifteen hundred students of the University of Minnesota participated in the peace strike on Wednesday of this week. There was some disorder around the outskirts of the crowd which gathered on the mall in front of Northrop auditorium on the campus, but there was no serious conflict. The principal speaker was Robert Morss Lovett of the University of Chicago who condemned his fellow educators for opposing student activity in peace demonstrations. "Much of the opposition which arises in academic circles results from a bad conscience. We are reminded of our treachery to young America in 1917," this liberal leader asserted. "Educators sacrificed young lives for the prestige of their institutions and of themselves. While I was at Harvard, its president was urging students into the trenches so that his school could furnish more soldiers than Yale." The educator termed war "an anachronism" which civilization has outgrown, and condemned the profiteering prevalent during the world war.

* * *

### And So Forth

Minneapolis is still at its work of reform. A number of liquor dealers have been found guilty of perjury in making out applications for permits, and have received sentences. Action has been taken in a number of cases against those operating disorderly houses and occupants of the same. Also investigation is under way concerning alleged irregularities in handling relief orders.

It is expected that Dr. Kagawa, who was prevented by illness from filling his dates in Minnesota last winter, will be in the state in June. His schedule calls for his appearance in St. Paul on June 15; in Duluth and Superior, Wisconsin, on June 16, and in Minneapolis on June 17.

EDWARD W. STODGHILL.

### Protestant Editors Condemn Block-Booking in Movies

A resolution condemning block-booking in motion pictures was adopted by the editorial council of the religious press at the close of its recent session in Washington, D. C. The Neely-Pettingill bill pending in congress was given approval.

### Federated Church Women to Meet in Dayton, O.

The theme for discussion at the annual meeting of the National Council of federated church women, to meet at Dayton, O., May 12-15, will be "Exploring and possessing the unclaimed areas of life." Mrs. Grace Sloan Overton is chairman of the program committee. May 21 is to be observed by the council as dedication day.

# Nazi Plebiscite Alarms Europe

**Selection of Austrian and Czech Leaders Taken as Warning—Revise Sermon on Mount**

*(Correspondence from Germany)*

FRANKFURT, April 11.—The German plebiscite result must have exceeded even the fondest hopes of the national socialist party. That there might have been a 90 per cent majority was the highest ambition of most enthusiasts on the eve of the poll. But that it should have turned out to be nearly 99 per cent of a 99 per cent vote of the whole electorate is something which few but Dr. Joseph Goebbels, minister of public enlightenment and propaganda and plebiscite officer, could have imagined.

There were a number of factors which made every thinking German reflect carefully on his way to the booth. He was in favor of the restoration of sovereignty over the Rhineland zone; he appreciated the fact that unemployment had been considerably reduced by the nazis, and the plebiscite seemed primarily a vindication of German unity. But on the other hand he knew that the nazis would interpret his affirmative as justification to proceed further with their radical policy in racial, religious and economic affairs. Under such conditions there must have been millions who voted "patriotically" but with mental reservations, in conformity with the advice given to the German Roman Catholics by their bishops. Here in the Rhineland enthusiasm ran high at the various political meetings, but this did not prevent much shaking of heads in private as to what nazi remilitarization would ultimately mean.

* * *

### Methods Used to Increase Hitler's Majority

There is no need to add, at this date, further explanations as to the method by which such a colossal majority was obtained. It has been proved beyond doubt that all blank papers were counted as "for Hitler," and in more than one constituency the local nazi leader not only warned the voters that his chiefs were dissatisfied with the result at the last plebiscite but had also breathed out terrible threatenings as to what would happen if such warning went unheeded. This result may have bluffed the outside world as to the "solid front behind the leader," but it means little to the people here who have long become indifferent to all politics.

All sorts and conditions of people and institutions were roped in to express the unity of the nation on this occasion. Boxers and jockeys, film stars and cultural leaders vied with one another in proclaiming in different words that Hitler was the heaven-born deliverer. The (official) Protestant church did its bit by reminding the world that this was a struggle for the very existence of Christianity, that the western world could be thankful it had been saved from bolshevism by the nazi bulwark!

* * *

### Reichstag Choices Show Nazi Imperialistic Aims

The new reichstag which has been selected on the basis of this plebiscite will consist of 740 deputies. These were selected from the 1,000 odd candidates by Dr. Wilhelm Frick, minister of the interior. A glance through the list reveals one fact which has naturally produced an unpleasant feeling in central Europe. Among the new deputies there are at least five who are not citizens of the third reich and whose presence indicates more than anything else that the pan-German aims of the nazis are to be taken seriously. Two of the new deputies are Herr Frauenfeld and Herr Habicht, leaders of the nazi agitation in Austria for a long time, who are generally considered the instigators of the plot which led to the murder of Chancellor Engelbert Dollfuss in 1934. Another two deputies whose presence further supports this German imperialism are Herr Jung and Herr Krebs. Both of them were formerly members of the Czechoslovak parliament, against whom warrants for arrest had been issued in Prague because of their alleged complicity in treasonable affairs, and who avoided trial only by escaping to Germany. They were still Czechoslovak citizens at the time of the plebiscite and according to a treaty between these two states could not become Germans except by mutual agreement between Czechoslovakia and Germany. The Czechoslovak minister in Berlin (Dr. Mastny) protested when their names appeared among the candidates. The nazi answer was to appoint them deputies. Another deputy whose appointment is interesting in this connection is Herr Heinrich Classe, head of the Pan-German league. His activities for many years past


## The Syllogism of America Today

**More and better business is imperatively demanded by the conditions of today. More factory goods and more farm goods MUST be produced and sold through quick turnover if America is to come through into the clear light of prosperity.**

### Two Reasons Why

**(1) Bigger and better industry is urgently required as a fiscal base to carry the growing tax-load—since all taxes are ultimately paid out of PRODUCTION alone and not out of "money."**

**(2) Industrial expansion is needed to absorb unemployed labor, which will increase mass buying-power and cut down relief taxation.**

### Blocked by Prevailing Set-up

**But industrial expansion is blockaded by the prevailing economic set-up, which forces productive capital to operate between the upper millstone of heavy taxation and the lower millstone of recurrently inflating ground rent. The mere, initial cost of ground alone defeats not only government projects of slum clearance but also private initiative in the erection of badly needed new housing throughout the country—thus keeping a great deal of labor out of work, depressing mass-power to buy goods, and narrowing the fiscal base. The housing illustration is but one of hundreds to the same effect.**

### Like It or Not

**The only way out is to shift the main burden of taxation from PRODUCTIVE CAPITAL to ground values, urban and rural, improved and vacant.**

### Productive Capital the Goat

**Productive Capital, then, is overloaded with taxation and compelled to pay billions for the rental or purchase of ground; while at the same time further tax burdens are proposed by Townsendites, Bonusites, and Share-the-wealthites. Moreover, to cap the climax, the Marxites mistakenly identify productive capital as the central villain of the economic tragedy, and advocate its total confiscation. More and more people are studying the logic of the American economic situation in—**

**Safeguard Productive Capital**

*by Louis Wallis*

**(Reading time only one hour.)**

***Seventy-five cents at bookstores, or direct from***

**DOUBLEDAY, DORAN & CO.**

**GARDEN CITY, LONG ISLAND, N. Y.**

hardly suggest peaceful cooperation between this country and central Europe except through German domination from the North sea to the Aegean, and from the Rhine to the Russian frontiers.

* * *

### Hitler's Peace Offers Greeted Skeptically

Under such circumstances, is it surprising that Hitler's offers of 25-year non-aggression pacts with all his neighbors are treated skeptically throughout central Europe? These neighboring states do not fear that the third reich will march in on them immediately; its armies are not ready for this move. But they do fear that such an action may come in a few years time if the nazis have not gained what they want in the interval. Meanwhile, the weapon which the nazis hope to wield so successfully that war will be unnecessary is the plebiscite. If it takes only three years to hoodwink 67,000,000 people into surrendering all their rights and privileges, why should it take much longer to finish off peoples of non-nordic race, who are lacking in the "heroic qualities" of the descendants of Thor and Odin? Such phantasies can be laughed away by English or Americans, but would they be so complacent if they were the next-door neighbors of the nazis?

* * *

### Reichsbishop Publishes Nazified Sermon on the Mount

Practically nothing has been heard of Reichsbishop Ludwig Müller for many months past. He disappeared from the ecclesiastical scene when Herr Kerrl became minister for church affairs. But that he has not been idle is proved by the fact that he has now presented his nation with a new "Sermon on the Mount." This is not—and is not intended to be—a new translation of the beatitudes, but "German Words of God" designed to appeal to nazi tastes. The reichsbishop in his introduction to this 42-page booklet declares he is "making God's word comprehensible to those who have lost touch with Christianity." A few selections will give some indication as to how far he has departed from the original and how slavishly he has yielded to nazi conceptions. "Blessed are the meek, for they shall inherit the earth" is now rendered as "Happy is he who always shows good comradeship, for he shall succeed in the world." "Blessed are the peacemakers, for they shall be called the children of God" now becomes, "Happy are they who live in peace with their 'compatriots' for they do the will of God." The narrow nationalism of this interpretation will be appreciated only when it is remembered that "compatriots" appears in the German as *Volksgenossen,* and refers to the Germans of pure race only, Jews excluded.

The purpose of this "Germanization" becomes clear on a more careful reading of the booklet. It is to remove any reference to the Old Testament. The "law and the prophets" are now "the divine truths and demands which you have inherited from your forbears," and in innumerable places the words of Christ have to give way to such phrases as "blood, comradeship, honor, and the community of the people." The names Jerusalem and Solomon are no longer to be mentioned, and there are certain "renderings" in the reichsbishop's new work which would be difficult to find in the original—whole phrases which have been interpolated evidently as an improvement on the Bible, due to the "latest research"!

* * *

### Nazi Religious Experiments Losing Popular Interest

Whether this new booklet will be widely used or will exert any national influence remains to be seen. The reichsbishop and his supporters, the "German Christians," have less influence over Protestantism in this country today than at any time during the past three years. Certain radical nazis still support them for political reasons, but their effect upon the congregations is small indeed. Only the failure to come to agreement among the "oppositional sections" in the Evangelical church and state interference has kept the German Christians alive. Little more success appears to attend the efforts of the German Faith movement, which recently lost its two outstanding leaders, Prof. Wilhelm Hauer and Count Ernst Reventlow. Reports as to the reasons for their resignations are conflicting, but it is clear that they are the culmination of misunderstandings which have long existed. And how can any "religion" stand by the side of national socialism which its believers must accept as the faith which is all-embracing?

A. S. EKER.

### Catholics to Launch Crusade Among Negroes

The Catholic news service reports that a militant crusade to carry the message of Christianity to the Negroes of America is being launched.

**CREATIVE SOCIETY**

*A Study of the Relation of Christianity to Communism*

By John MacMurray

**ASSOCIATION PRESS** **168 pages** **$1.50**

"A very unusual book. It bids fair to create a minor revolution in Christian thought if it receives the wide reading it deserves. Its argument is both brilliant and convincing. It should serve to shatter many cumbersome conceptions of Jesus and his teachings while it unshackles Christianity for the task ahead."

—*The Christian Century Issue of April 1, 1936.*

# Chicago Hears Peace Speeches

**Emergency Campaign Brings George Lansbury—Bishop Waldorf Is Asked Back by Methodists**

*(Correspondence from Chicago)*

CHICAGO, April 27.—The cause of world peace is to be much to the fore during the next couple of weeks. The great event will be the visit of George Lansbury, former leader of the British labor party, May 5 under the auspices of the Emergency peace campaign. Mr. Lansbury will speak in Orchestra hall. With him will appear Kirby Page, of New York, and Rabbi Ferdinand M. Isserman, of St. Louis. It is anticipated that the meeting will fill Orchestra hall to overflowing. In preparation for the Lansbury meeting the New England Congregational church, of which Rev. Theodore Hume is pastor, was host to an open forum last night under the auspices of the Emergency peace campaign, addressed by Prof. Bernadotte Schmitt, of the University of Chicago. "What Next in Europe?" was Dr. Schmitt's subject. Speaking before the Chicago council on foreign relations at the Palmer house a few days ago, Walter Millis, author of "Road to War," expressed fear that war will break out in Europe. He strongly urged American neutrality "not only if and when war comes, but now that the way for it is being prepared."

* * *

### Politics in Illinois Confused

Readers of The Christian Century no doubt have read about the sound thrashing which Gov. Horner gave the Kelly-Nash machine at the polls when he defeated Dr. Bundesen, the machine candidate, for the democratic gubernatorial nomination. Mr. Kelly had said over and over, as justification for discarding Gov. Horner, that he was not "strong" enough as a candidate, but he was evidently too strong for the mayor and his cohorts. The fact is that the governor had refused to take orders from the mayor and to use his powers to build up the kind of machine that Mr. Kelly could use. Downstate democracy didn't relish the prospect of further Kelly-Nash domination.

Colonel Knox's Chicago Daily News made much of the majority he received over Senator Borah in the Illinois republican primary for the presidential nomination. As a matter of fact it was nothing to boast about. He was the "favorite son" and had the organization with him. Senator Borah went in without any organizational backing and without spending any money and obtained 26 delegates to Knox's 31. Borah won 13 out of 15 downstate districts. It was an extraordinary achievement.

* * *

### Methodist Affairs

The annual spring dinner of the Methodist social union was held at the Sherman hotel on April 21, with Bishop Ernest Lynn Waldorf, of the Chicago area, and Chancellor Charles Wesley Flint, of Syracuse university, as speakers. About 600 repre-

sentatives of the churches were in attendance. Bishop Waldorf predicted that the matter of outstanding importance to come before the general conference at Columbus, Ohio, would be the proposed merger of the three great American branches of Methodism. The issue of radicalism, he thought, would not be important, since the "reds" are "only a thin minority crust under the Methodist pie." Chancellor Flint, speaking on "Methodist Hues in the Spectrum of Light from the Social Gospel," likewise saw no cause for alarm. A unanimously adopted resolution which was presented by Charles O. Loucks urged the return of Bishop Waldorf to the Chicago area.

Bishop Waldorf has announced three changes in Methodist pulpits in the Rock River conference. Rev. John W. R. Sumwalt, of First church, Aurora, is to succeed Rev. Walter C. Burnett, recently deceased, as pastor of Woodlawn Park church. Rev. C. Wesley Israel, of West Ridge Community church goes to the Aurora pastorate, and Rev. Paul W. Grimes, of Harvey, is assigned to West Ridge.

* * *

Denominational Meetings

The annual meeting of the Chicago presbytery was held at the River Forest Presbyterian church, April 21.

The 83rd annual meeting of the Chicago Congregational association will be held in the Warren avenue church all day April 28.

The Chicago Baptist association will hold its annual meeting in the First church of Oak Park on May 11, 12.

"The Synagogue in Jewish Life" was the subject of discussion at the annual spring assembly of the Chicago Rabbinical association held today at the Standard club. Rabbi Solomon Goldman was chairman of the program committee.

* * *

Death Takes Many Veteran Leaders

Former governor and ex-congressman Richard Yates, a stalwart "dry" and a trusted leader, died at Springfield, aged 75, on April 11.

On April 15, Dr. Howard Agnew Johnston, former president of the Chicago church federation, died at his home in Milwaukee.

Rev. Quincy R. Dowd, retired Congregational minister, died at his home in Lombard on April 15, at the advanced age of 87.

Rev. Olin Mattison, oldest member of the Methodist Rock River conference at the time of his death, died at Evanston on April 20, aged 94 years.

Two retired University of Chicago professors died during the past week, Dr. E. T. Merrill, for 16 years professor of Latin, on April 19, and Dr. W. D. MacClintock, professor emeritus of English literature, on April 20.

* * *

Students Hold Annual Peace "Strike"

About 3000 students of Northwestern university and the University of Chicago participated in the "peace strike," April 22. On the whole the demonstration was quiet. No attack was made upon the strikers as was the case last year.

CHARLES T. HOLMAN.

# Unemployed Hold Capitol Services

**Rector Leads Relief Seekers in Prayer in Legislature Halls—Ministers to March in May Day Parade**

*(Correspondence from New York)*

NEW YORK, April 27.—A religious service which the people of New Jersey will not soon forget was held in the assembly chamber of the state capitol at Trenton last Sunday morning before a group of uninvited men, women and children who have made themselves at home there for almost a week. Representing the advance guard of a large army of unemployed now marching on Trenton they say that they will not be moved until the legislature promises to do something definite about relief. The minister at this service was Rev. Robert D. Smith, pastor of Grace Episcopal church, Trenton. Mr. Smith offered a brief prayer, read the parable of the Good Samaritan and made a few comments. That was all; but he managed to pray for a determination on the part of the people to build "a world brotherhood where no man is a tool for the gain of others," and he made it clear in his comments on the parable that too many people—including legislators—have passed by the twelve or fifteen million American "travelers who have been robbed, beaten and left on the Jericho road by a social system unable to give them jobs." He pleaded with his own congregation, afterwards, for "a social order and an economic business order built on the principle of production for use and not for profit."

* * *

New Jersey Relief Program Now a Political Football

For almost four months now the elected leaders of the state have made the problem of relief a political football. Defeating the governor's sales tax at the last election the republican lawmakers are pledged not to vote for any tax increase whatever. Instead, the usual departmental economies have been toyed with, bond issues have been suggested and highway funds expropriated. One by one these policies have been exhausted, shelved or defeated and the crisis continues. The "clean government" forces, moreover, under the leadership of Rev. Senator Lester H. Clee, without a single constructive achievement to their credit, are frantically seeking a way out. Leaving the legislative halls to the jobless they fled to Dr. Clee's church in Newark to find some way out of their dilemma. With state relief probably out of the question until after the elections local communities are marshaling their resources to make the best of the situation. In Trenton a council for social action has been brought into being with ministers, educators, labor leaders and social agencies uniting on immediate needs and on a constructive, long-range program as well. No one expects the legislature to do anything before the May primaries.

* * *

Religious Groups to Join May Day Parade

A "Religious Manifesto for May Day" is being circulated among various ministerial and seminary groups this week in or-


*A new novel!*

**Greater Love**

*By* John R. Oliver

*Author of "Fear," "Foursquare," etc.*

The story is drawn from life by a psychiatrist whose knowledge of his fellow human beings is truly great. The ingenious plot, rich in human interest, is developed so expertly that its implications remain in mind long after the book has been laid aside.

*At all bookstores $2.50*

MACMILLAN

60 Fifth Avenue, New York

**The Church We Love**

A Book of Remembrance
A Companion for the Quiet Hour
A Manual of Instruction
For Every Member—Old and Young

BY LUTHER E. LOVEJOY

Each member of your Every Member Canvass Committee should be provided with a copy of this book. The reading of it will help the church member to appreciate more fully the importance of his church.

"It is good reading about the church for everybody. There are many uses of this book and we advise pastors to become acquainted with it. There are several illustrations in the book that will be worth a quarter."—Methodist Protestant Recorder.

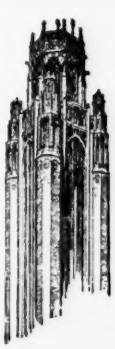
Net, 25 cents, postpaid

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

**AN INVITATION FOR SUMMER**



Ministers and other religious workers are invited to a short five weeks course or a longer ten weeks course in our Summer Quarter. You may begin either June 22nd or July 27th.

A wide range of vital and important subjects under stimulating instructors will be available. Part of your work may be taken in the University of Chicago. What better way to prepare for next fall and thus bring your people fresh and well-informed religious leadership?

For Summer Quarter bulletin address:

THE CHICAGO THEOLOGICAL SEMINARY
ALBERT W. PALMER, President
5757 University Avenue, Chicago

der to rally a large delegation of marchers for the great May day parade. The ministers' union will march in a body, and large numbers of students from Union seminary and from the Jewish institute of religion are also expected to swell the parade.

* * *

### American Legion Discovers Heresy Within its Ranks

The Americanism of the local Willard Straight post of the American Legion is extremely distasteful to Mr. H. L. Challiaux, director of the Legion's Americanism commission. A member of this post, C. L. Baldridge, wrote a little booklet on Americanism, designed to prepare New York schoolchildren to qualify for the annual American Legion medal. Its title, "Americanism, What Is It?" is in blue, and it is decorated with an American eagle, in red. It is the red eagle which Mr. Challiaux objects to, as well as the author's conception of Americanism. He is determined to put the book out of circulation but the members of the Willard Straight post, known throughout the nation for their liberalism and supported by the entire county committee, has threatened to resign in a group if Challiaux has his way.

* * *

### Emergency Peace Campaign Definitely Under Way

The National Emergency Peace campaign is now being pushed westward and southward into about 300 American cities. Mr. Lansbury, British labor leader, speaking before a crowded audience in Carnegie hall, last Wednesday night, declared that we have not yet paid for the battle of Waterloo or for the Crimean war, and that "we never will." Dr. Fosdick outlined the five major sectors of the peace movement as follows: 1. An emotional hatred of war; 2. personal pacifism; 3. national measures of neutrality; 4. economic reconstruction; 5. collective security. From New York the campaign moves into Philadelphia.

* * *

### Aid for Ethiopia Sorely Needed

An appeal for contributions to support the Ethiopian Red Cross has been sent out by the American Aid for Ethiopia, Inc., 2 West 46th Street, New York city. Tragic stories of human suffering are reported. The emperor's daughter, protesting against the use of poison gas, is quoted as saying that "we have no protection against this cruel gas, no masks, nothing. . . . This is suffering torture beyond description. Hundreds of my countrymen are screaming in pain, many of them unrecognizable because the skin is burned off their faces." Representing the American committee are William Jay Shieffelin, chairman; Major General John F. O'Ryan, treasurer: Harwood B. Catlin, secretary, George E. Haynes, Sidney E. Goldstein and others.

* * *

### Presbyterian Missions Receive $2,580,000

The board of national missions of the Presbyterian church at its annual meeting last week voted a budget of $2,580,000 for the year's work which will start next October. This sum, representing an increase of $55,000 over last year, will be spent supporting 6,500 enterprises manned by 3,200 missionaries in the United States, Cuba and the Dominican republic.

EDWIN T. BUEHRER.

# Japan Calming After Uprising

### Violence Criticized Privately But No Public Protest Likely—Council to Handle Kagawa Fund

*(Correspondence from Japan)*

TOKYO, April 5.—Already the impressions of the outside world concerning the recent insurrection are beginning to filter back into Japan, and this in spite of the alert vigilante who intercepted my copy of The Christian Century for March 4. Two questions have been frequently raised in correspondence recently received: How did the Tokyo incident affect Christian work, and what effect has it had upon individual Christians in Japan? In answer to the first let me report that under the necessities of martial law all public church meetings were suspended for a week or longer, and at least one denominational annual conference was postponed. I think it may be impartially observed that the churches kept the letter of the ordinances from headquarters much more carefully than did the theaters and cafes with which they were grouped in closing orders. As to the effect of it all upon Christians, the bystander can only testify that while he has heard more outspoken criticism of the tactics of the violent elements in Japanese political life recently than ever before, he sees little prospect of vigorous public protest from any source and least of all from Christian circles. Many regard the present as the lowest ebb of genuine vitality in the history of Japanese Christianity, and the writer has become increasingly conscious of such a state of affairs in his efforts to make up a monthly packet of significant religious news for these columns.

* * *

### Christian Council to Administer Kagawa Rural Church Fund

The National Christian council in its March bulletin gives publicity to the Kagawa fund now being raised in America for rural evangelism in this country, through the cooperation of the mission boards of the United States and Canada. Local executive satisfaction is expressed over the appointment of the council here as administrators of the fund on the field, and large gratification is felt in the prospect of having first claim upon the fund for the financing of the council's long-projected Christian Rural Life institute. The executive committee of the council has also taken the following action: "Voted that while we recognize the wisdom of using the term 'Kagawa Fund' in America, we believe it preferable to call it the rural evangelism fund in Japan."

* * *

### Proletarian Victories Dimmed By Military Uprising

Christian circles in general were much gratified by the success of twenty-odd proletarian candidates of various left-wing affiliations in the parliamentary elections of early February, especially as many of these and also of those elected from other parties are Christians or of known Christian sympathies. The presence of such men as Daikichiro Tagawa, Isao Abe, Bunji Suzuki, Yusuke Tsurumi, Motojiro Sugiyama, Yukio Ozaki and Ryutaro Nagai should help to recreate confidence in parliamentary government when the diet is again convened. The National Temperance league of Japan also announces that in all about 110 members of the new diet have promised support to the cause of temperance, and in particular for a bill to raise the age at which alcohol may legally be bought and used, from 20 to 25 years. The edge of this sense of victory was of course somewhat dulled by the reactionary events which so promptly followed the elections, especially when a prominent member of the new cabinet took occasion to repudiate publicly the Christian training he was known to have received in a mission school. Yet in the announced principles of the new cabinet there is evidence of advanced social thought not inconsistent with biblical teaching.

* * *

### Government Takes Over News Sources

The success of the Japanese government in effecting a merger of the news agencies of the empire into one gigantic organ under the aegis of the ministry of communications makes it more clear that freedom of the press is a dead-issue in this country. Even in the announcement of the union it is made plain that the move is one of "national policy . . . to provide a basis for sound public opinion and to promote understanding of Japan on the part of other powers." To facilitate the functioning of the new Nippon Domei agency a cabinet information committee is to be established "to correlate information and propaganda in government circles," and "to play an important role in the execution of Japan's policies." For the sake of the uninitiated this, being interpreted, means that hereafter the Japanese reading public and the world at large so far as Japan can control news going out from her shores will get only such accounts of what is happening here as the government wishes to disseminate.

* * *

### And So Forth

The official war office announcement of Japanese military casualties in Manchuria between September 1931 and December 1935 is as follows: 4,200 dead (2,884 killed in action, 1,316 succumbed to illness); 11,310 wounded in action; 137,647 illnesses; 2,588 incapacitated by cold. There seems little reason to doubt the accuracy of these figures, though they probably do not include the casualties of the Shanghai siege.

A book by Paul Kanamori, published first more than 20 years ago and dealing with the monotheistic Christian conception of God, has been confiscated by the police in a recent edition. Publishers and distributors of religious books are finding the blacklist very discouraging.

A recent statement by Bishop J. S. Ryang of the Korean Methodist church concerning Korean emigration to Manchukuo is of large significance: "It has been reported that the Korean population in Manchuria has already reached the three million mark. Every train from Korea is full of Korean emigrants. The rice cultivation in north Manchuria is almost entirely done by the Korean farmers. Manchuria needs Koreans for cultivating rice, and Koreans need Manchuria in order to make a better livelihood. It has been said that any Korean

farmer can raise with less effort from five to 12 times as large a crop in north Manchuria as in Korea because the virgin soil there is so rich and the working season so short. It is certain that a large number of Korean farmers will migrate and settle down all over Manchuria. The opening of railroads in different sections of Manchuria will make the country gradually safe for farmers, and after two or three years our churches in north Manchuria may be entirely self-supporting."

The funeral of Count Yasuya Uchida with Christian rites was an event of March at the Aoyama Gakuin theological chapel (Methodist) in Tokyo. Count Uchida had been a member of many cabinets, served twice as acting premier, and was foreign minister throughout the early stages of the Manchurian struggle. The funeral service was attended by members of the imperial household and by the highest government officials. Countess Uchida has long been an ardent member of the Holiness communion. The count was quite advanced in age and died of natural causes.

T. T. BRUMBAUGH.

### Plan Peace Institute at Oberlin College

A peace institute for college and university students will be held at Oberlin college June 12-25 under the sponsorship of the University of Akron, Baldwin-Wallace college, the College of Wooster, Denison university, Oberlin college, Ohio Wesleyan university, Case school of applied science, the University of Toledo and the Carnegie endowment for international peace. The main work of the institute will be done in three regular courses. Prof. Oscar Jaszi, of Oberlin's department of political science, will give a course on the political and social causes of war; Prof. Harvey A. Wooster, of the department of economics at Oberlin, one on the economic causes and consequences of war; and Prof. Quincy Wright, of the University of Chicago, one on resources for peace. Further information may be obtained by writing Prof. Carl C. W. Nicol at Oberlin.

### Catholic Educators Oppose Allegiance Oath for Teachers

A warning that compulsory oaths of allegiance for teachers may lead to a "state monopoly of schools and an education based on political indoctrination" was sounded in an official statement issued at the final session of the annual meeting of the National Catholic educational association held in New York late last month. Reference was made to the Copeland bill which would establish a joint congressional committee with investigative powers over education, welfare and law. The bill was characterized as "unusual and bizarre."

### L.I.D. Announces Summer Training School

The League for industrial democracy will hold its summer training school for students from June 17 to July 31 in New York city. Students selected from widely separated campuses from Maine to California will meet for a course of training with the development of leadership in the student and radical movement as the object. The courses will be given by experts. Not more than 30 students will be accepted. Full details may be obtained from the league, at 112 E. 19th St., New York city.

# Tornado Ruins Southern City

### Gainesville Laid Waste by Storm—Increasing Attention for Needs of Cotton Sharecroppers

*(Correspondence from the Southeast)*

ATLANTA, April 25.—I have visited Gainesville, Ga., and viewed the vast desolation wrought by the devastating tornado of April 6. The loss of life ran above 200 with many other deaths occurring since the storm, and the property damage will run into millions. Fourteen squares of business property were almost leveled to the ground with a vast tract of residential property turned into mute piles of debris and splintered wood. The extent and severity of the damage beggars description.

The First Methodist church, the only large church building in the town that was not seriously damaged or destroyed, was turned into a Red Cross first aid station and a morgue. The dead and injured lay in pews after the tragedy. Funerals followed for several days as the stunned citizenship buried their dead and sought to clear the streets and lawns piled several feet deep with shattered buildings and wreckage.

President Roosevelt, passing through the stricken city en route to Washington, praised the people of Gainesville for their courage and determination to rebuild their homes and devastated business properties, and declared that they, with the people of other storm-stricken areas of the south and flood areas of the northwest, were an inspiration to the entire nation. Government aid is being generously given in the rehabilitation work.

* * *

### Interracial Commission Deplores Attack on Mrs. Roosevelt

The commission on interracial cooperation in its annual meeting at Atlanta university, Atlanta, last week deplored the injection of the race issue in the political campaigns of the south and the recent use of pictures of Mrs. Roosevelt in the company of Negro students to fan the race prejudice of southern voters. The most revolting use of such material was recently proved in the senate investigation when it was shown that distorted and misleading pictures were circulated in Governor Talmadge's "grass roots" democratic convention in Macon, Ga., late in February. The commission's resolution said in part: "We condemn as anti-social, un-American and un-Christian any attempt to create racial prejudice for political ends."

Vance Muse, Houston, Texas, distributor of political dirt, who was brought before the senate committee and confessed to the use of the pictures, also revealed that John J. Raskob and Pierre S. duPont each contributed $5,000 to Talmadge's meeting which has been generally repudiated in Georgia as a disgrace to democracy.

* * *

### Growing Attention Given Sharecroppers' Plight

The cause of the sharecroppers, one of the most desperate groups caught in the economic catastrophe of the past few years

by Edith Hamilton
Author of "The Greek Way"
**The PROPHETS of ISRAEL**
The NEW YORK TIMES says:
"Her approach is fresh and keen. Miss Hamilton has seized the core of the prophets' thought. Her book carries an excitement that is communicated to the reader. One feels the intensity that once shook a narrow earth."
$2.50
W. W. NORTON & COMPANY
70 Fifth Ave., New York

NORTHFIELD SUMMER CONFERENCES
Founded in 1880 by D. L. MOODY
*Fifty-Sixth Season*
General Conference . . . Aug. 1-17
Paul D. Moody, Chairman
J. V. Moldenhawer, Charles E. Jefferson, Adam W. Burnet, Edwin Lewis, Henry Sloane Coffin, Howard Chandler Robbins, Paul E. Scherer, Frederick Norwood, John Finley Williamson.
STUDENT CONFERENCE . . . . . June 8-15
GIRLS CONFERENCE . . . . . June 22-29
MISSIONARY CONFERENCE . . . . . July 6-14
RELIGIOUS EDUCATION CONFERENCE . . July 14-25
CHRISTIAN ENDEAVOR CONFERENCE . . July 27-Aug. 3
WESTMINSTER CHOIR SCHOOL . . . . July 28-Aug. 17
UNITED PRESBYTERIAN YOUTH CONFERENCE . . . . . Aug. 19-24
*Write for Bulletin*
EAST NORTHFIELD · MASSACHUSETTS

**700 Going to Oslo**
for the
TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION
"The Most Significant World Gathering in 1936"
Official Steamers from New York—
Scythia—Sailing June 19
Stavangerfjord—Sailing June 24
Lowest Rates
Attractive Tours
Unusual Fellowship
Write at once for full particulars—
World's Sunday School Association
51 Madison Avenue, New York, N. Y.
Official Lines
CUNARD WHITE STAR LIMITED
NORWEGIAN AMERICA LINE

KNOW and SEE MEXICO
WITH
THE 11th SEMINAR IN MEXICO
CUERNAVACA & MEXICO CITY
· JULY 9th ~ 29th 1936 ·
THE COMMITTEE ON CULTURAL RELATIONS WITH LATIN AMERICA
289 FOURTH AVENUE NEW YORK, N. Y.

in the south, is being espoused by several organizations and individuals. Sherwood Eddy's cooperative farm project in Arkansas is one of the most notable examples of this social responsibility. He has acquired 10,000 acres for experimental tracts. The land is reported none too good, but Mr. Eddy is enthusiastically organizing a farmers' cooperative there.

The commission on interracial cooperation, under the direction of Dr. Will W. Alexander, is working on a large scale plan to combat the social and economic evils of the old sharecropping economy. The federal government, through the department of agriculture, will ultimately draft a program of legislation that will give social security and a sense of land-owning prestige to 900,000 Negro and 1,500,000 white families who have suffered eviction or been driven on relief because of inability to gain a living on the land. An exhaustive survey of the situation has been made by Dr. Alexander and Dr. Edwin Embree, president of the Julius Rosenwald foundation. Their findings and recommendations are set forth in a book recently published by the commission, "The Breakdown of Cotton Tenancy." The survey revealed that 71 per cent of the south's cotton farmers were landless. Fifty-eight per cent of the total farm population is in the same condition.

* * *

### Gov. Talmadge Continues Dictatorial Rule

The wild-man governor of Georgia is still swashbuckling about the capitol, purging the state of all political enemies and making his one-man dictatorship as secure as possible. Talmadge's nazi-like purges of the state departments are the latest scandals of his administration. Last week 13 were discharged from positions in the state departments for being politically opposed to the governor. The Georgia political situation is much like that of the Long regime in Louisiana, except that the state-wide organization is not nearly as iron-clad and complete as that in the "kingfish's" domain. Talmadge is working toward absolute control as fast as he can. His astonishing seizures of power with the state militia under the guise of "an existing emergency" leaves one wondering what may happen if an emergency does actually come.

* * *

### Emergency Peace Meetings Throughout the South

Emergency peace conferences under the direction of Kirby Page's central committee, set up by Claude Nelson of the Fellowship of Reconciliation, are being held throughout the southeast. The conferences that have already taken place report gratifying results. The program for next fall and winter will be greatly expanded to reach all cities and towns of the southeast where peace sentiment can be created and conferences held.

* * *

### Southern Presbyterians Hold Diamond Jubilee

Presbyterians in the south are planning to observe their diamond jubilee May 21-27 with the First Presbyterian church, Augusta, Ga., where the southern general assembly organized the southern church in 1861. The organization became known as the Presbyterian Church in the Confederate States of America. A pageant depicting the first meeting of the southern assembly, and the historic panorama of Southern Presbyterian growth through home mission endeavor will mark a high point in the celebration. The general assembly has issued a statement that it is not its purpose to "propagate nor emphasize the facts and conditions" which brought about the rift in American Presbyterianism in the civil war period, but rather to glorify the distinctive work accomplished by the southern church.

* * *

### And So Forth

Rev. Charles S. J. Carpenter, rector of St. John's Episcopal church, Savannah, Ga., has accepted a call to the rectorship of the Church of the Advent, Birmingham, Ala. He succeeds Dr. Charles Clingman, recently consecrated bishop of Kentucky.

Dr. William F. Stinespring, formerly of Smith college, comes to Duke university as professor of Old Testament in the school of religion. He will assume the chair next fall.

Rev. Theodore Adams, formerly of Toledo, Ohio, has begun his ministry at the First Baptist church, Richmond, Va.

ADIEL J. MONCRIEF, JR.

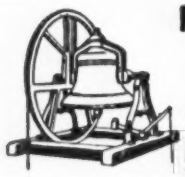
### Speakers at Joint Baptist Convention in St. Louis

The theme of the joint meeting of fellowship of the Northern and Southern Baptist conventions to be held in St. Louis May 18, 19 is "The Historic Baptist Principle for Today." Among the speakers scheduled are J. H. Rushbrooke of the Baptist world alliance; W. G. Spencer, president of Franklin college; Luther Wesley Smith of Syracuse, George W. Truett, James G. MacDonald, E. A. Fridell and Dr. Kagawa.

### *Death of Dr. Pence, Presbyterian Leader of Detroit*

*Rev. Edgar DeWitt Jones of Detroit, writes that the churches of that city are mourning the recent passing of Rev. Edward H. Pence, who was in his second pastorate at Fort Street Presbyterian church. Dr. Pence resigned his pastorate at Fort Street church in 1917 to go to First Presbyterian church, Portland, Ore., and re-*

Organizations Raise Money EASILY
WITH MY COOPERATIVE SELLING PLAN
Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years I have assisted thousands of organizations to raise money. I will be delighted to help you. Write for particulars. JOHN W. GOTTSCHALK, Pres., METAL SPONGE SALES CORP., Philadelphia
Gottschalk's
METAL SPONGE



PULPIT AND CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Makers
Communion Linens
Vestment Specialists since 1837
Custom Tailoring for Clergymen
COX SONS & VINING · INC.
131 EAST 23RD STREET · NEW YORK, N.Y.


## THE CHRISTIAN CENTURY BUSINESS OFFICE

## Acquaintance Subscription Coupon

THE CHRISTIAN CENTURY,
440 S. Dearborn Street, Chicago:

Kindly enter a NEW subscription, starting immediately, at the special acquaintance rate of

**SEVENTEEN ISSUES FOR $1.00**

for which you will find enclosed the.....

for (Name)_____

(Street & No.)_____

(Town & State)_____

turned to Detroit in 1927 to find a new community and constituency, a people's church surrounded by business blocks and boarding houses. Dr. Jones writes that Dr. Pence met these new conditions in a masterful way.

### Presbyterian General Assemblies Will be Held This Month

The general assembly of the Presbyterian Church in the U.S.A. (Northern) will be held in Syracuse, N. Y., from May 26 to June 3, inclusive; that of the Presbyterian Church in the U. S. in Augusta, Ga., May 21. This year's southern assembly is the golden jubilee or 75th annual meeting and is being held in the city where the first assembly was organized in 1861.

### California Church Sends Its Pastor on World Trip

As a token of appreciation of the 12 years of service of its pastor, Rev. A. D. Stauffacher, and his wife, the Congregational church of Claremont, Cal., is granting them an extended vacation and a generous gift for a trip around the world. They sail early this month, and will visit the orient and Europe, returning in September.

### Catholics Plan Conference for Social Work

Plans for the annual meeting of the Catholic national conference for social work, to be held in Atlantic city May 24-30, are being developed under the direction of Rev. Robert F. Keegan, president of the conference and director of Catholic charities of the New York diocese. More than 400 speakers will be heard. Seven special conference committees have been named to study phases of welfare work. The conference is exclusively a discussion organization. Holding meetings simultaneously with the Catholic national conference will be 48 other social work organizations, most of them national in scope.

### National Forum Completes First Year of Service

The National Forum, which has its headquarters in Chicago, has completed its first year as a nonpartisan movement for social education. Its second conference was held in Chicago on May 2. Thomas H. Nelson, president of the Central Y.M.C.A. college, gave the opening address on "Education for Social Competency." W. Russell Shull, executive director, gave a demonstration of chart techniques in visual education. A number of group sessions were held, and plans were considered for the further development of forum activities.

### World Anti-Nazi Council Meets in London

The World non-sectarian anti-nazi league, which is the coordinating body of 22 nations through which the boycott of German goods is being prosecuted, met in London late in April. Speeches were made by Sir Normal Angell, Sir Wickham Steed and others. Samuel Untermyer, unable to attend the meeting because of illness, was reelected president of the organization.

### Fellowship of Faiths Congress Will Be Held in London

The international congress of the Fellowship of Faiths is to be held in London July 3-18. At the 20 sessions of the congress papers are to be contributed by spokesmen representatives of the leading faiths of the world and of philosophy and science. The theme for discussion is "World Fellowship through Religion" and among the speakers scheduled are Prof. J. S. Haldane and Rev. John S. Whale of England; Sir S. Radhakrishnan, Hibbert lecturer of seven years ago; Mr. A. Yusif Ali, of Lahore Islamic college, and Prof. Magres of Jerusalem Hebrew university. Sir Francis Younghusband is in charge of the conference and has arranged the program.

## The New Films

### Chatterbox

(Ann Shirley, Phillips Holmes) (RKO) Ultra-naive Vermont country girl, hopelessly stage-struck, stows-away to city in hero's rumble seat, but is cruelly disillusioned by her first role in his cheap road company. So back home with hero. Harmless banality of no distinction.

For A: Mediocre. For Y: Perhaps. For C: No. interest.

### King of the Damned

(Conrad Veidt, Noah Beery) (British-Gaumont) England does a "Devil's Island" picture to out-Hollywood its predecessors. Grim cruelties and tortures drive bestial prisoners to revolt against inhuman masters with gory results. Hectic, harrowing, unrelieved.

For A: Depends on taste. For Y and C: Decidedly not.

### Mr. Deeds Goes to Town

(Gary Cooper, Jean Arthur) (Columbia) Unique young country hero inherits wealth, beset by schemers, outwits them by native wit and good sense. Character comedy at its best, human, wholesome, irresistibly funny, with a delightful romance that really belongs in the plot.

For A: Excellent. For Y: Excellent. For C: Very good.

### Moonlight Murders

(Leo Carrillo, Chester Morris) (MGM) Elaborate opera rehearsal in Hollywood bowl, much Il Trovatore music, a "mercy killing," another murder, and a built-in romance, make a confused concoction more puzzling than thrilling. Another offering to mystery addicts.

For A: Fair of kind. For Y: Not the best. For C: No.

### The Moon's Our Home

(Margaret Sullavan, Henry Fonda) (Para) Deft, whimsical romance satirizing temperament of hero and heroine, mostly delightful fun. Fonda effective, Sullavan utterly charming, as lovers who "outburst" a bit too often but still keep gay, colorful and convincing.

For A: Good. For Y: Amusing. For C: Little interest.

### Paddy O'Day

(Jane Withers) (Fox) Little Irish immigrant, brogue intermittent, with more cleverness than charm, after adventures more picturesque than plausible, becomes ward of freakish people who are mere caricatures. Bizarre rather than humorous. Many laughs for the uncritical.

For A: Depends on taste. For Y and C: Probably very amusing.

### Rhodes, the Diamond Master

(Walter Huston and foreign cast) (G-B) Masterpiece from England, one of finest historical pictures ever made. Acting, direction, backgrounds superb. Will make Rhodes the empire builder live for millions. History as it should be screened. A great film.

For A: Excellent. For Y: Excellent. For C: Mature but good.

### The Witness Chair

(Ann Harding, Walter Abel) (RKO) Mostly a long murder trial, endless witnesses, flashback narratives and much padding, until heroine declares her guilt to audience from the start. Excellent acting by Ann Harding, plot interest tense at times, but story content inadequate.

For A: Disappointing. For Y: Not the best. For C: No.

### Best Recent Films for Family:

| | |
|---|---|
| Rose Marie | Too Many Parents |
| Her Master's Voice | Little Lord Fauntleroy |
| Timothy's Quest | Captain January |

### Films of Special Interest for Adults:

| | |
|---|---|
| The Country Doctor | Story of Louis Pasteur |
| Petrified Forest | The Great Ziegfeld |
| Tale of Two Cities | Voice of Bugle Ann |

## BOOKS RECEIVED

The Supreme Cause: A Practical Book about Peace, by Estelle M. Sternberger. Dodd, Mead, $1.25.
Democratic Despotism, by Raoul E. Desvernine. Dodd, Mead, $2.00.
Saint Paul, the Man and the Teacher, by C. A. Anderson Scott. Macmillan, $2.00.
My Great Wide Beautiful World, by Juanita Harrison. Macmillan, $2.50.
Dramatis Personae, by W. B. Yeats. Macmillan, $2.50.
Children of Banana Land, by Melicent Humason Lee. Crowell, $2.00.
Patriotism Prepaid, by Lewis J. Gorin, jr. Lippincott, $1.00.
Phrase Origins, A Study of Familiar Expressions, by Alfred H. Holt. Crowell, $2.00.
Gallant, The Story of Storm Veblen, by Ruth Sawyer. Appleton-Century, $2.00.
Dark Conquest, by William Heyliger. Appleton-Century, $2.00.
Cherokee Messenger, by Althea Bass. University of Oklahoma Press, $3.00.
Leisure and Recreation, by Martin H. and Esther S. Neumeyer. A. S. Barnes & Co., $3.00.
A Program for Modern America, by Harry W. Laidler. Crowell, $2.50.
Compromise, by Royal Wilbur France. Dorrance & Co., $2.50.

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 344 1701-1703 Chestnut Street, Philadelphia, Pa.

Church Furniture
Pews, Pulpits, Chancel Furniture
Develop love of worship in children, renew it in adults by rearranging the chancel. Our designers will make sketches and estimates without obligating you. Write Mr. Peebles, care of
American Seating Company
General Offices: Grand Rapids, Michigan
BRANCHES IN ALL PRINCIPAL CITIES

**"IF I COULD HAVE MY PRAYER, . . .** I would pray that the time should come when all through the world—wherever there is any prejudice of the disfiguring and corroding kind, wherever men hate each other, ostensibly or really because of religious or racial differences, or wherever injustice is practiced—men would again look to America and say:

> There is a country in which the citizens cooperate about their concerns, respecting one another's differences of cultural aspirations, letting the musicians have their way and the artists theirs and the artisans theirs, without blame attaching to anyone;

when people in other countries would look to America as a place where reason and harmony prevail, welding us together into the most powerful people in the world—not powerful by the sword, but spiritually powerful, by our having attained knowledge, sympathy, and tolerance for the people who live in the same street with us, and for all of our fellow citizens in this continental country."

THAT IS THE SPIRIT which breathes through the new book

# The American Way

which is edited by Newton D. Baker---from whose contribution the above is quoted; Prof. Carlton J. H. Hayes and Roger W. Straus---all of whom are co-chairmen of the National Conference of Jews and Christians.

The book presents the conclusions—hammered out in free debate—of the WILLIAMSTOWN INSTITUTE meeting of 1935, which met to work out a practical technique for humanizing group relationships in America, for making free the exchange of cultural riches among American groups, for keeping clear the channels of free speech, and for cutting the ground from under all organized movements of intolerance and persecution.

HENRY SMITH LEIPER says of the new volume:

"Without the things for which this book stands America would not be America. It is a matter for rejoicing that such men as are represented in this study are putting their heads together to preserve and nurture our essential ideals, our liberties, and our traditionally complex religious and racial cultures. There is no wishful thinking here with respect to any future amalgam of denatured remnants of all these component elements, but a realistic acceptance of the pluralism which is now and probably will be for many centuries characteristic in a peculiar way of our great republic.

"This is a book which should be read and carefully studied by all those who are interested in eliminating prejudice and in promoting inter-faith understanding and in cooperation in their own community." ($1.25)

*At All Bookstores*

**WILLETT, CLARK & COMPANY**

440 S. Dearborn Street, Chicago 200 Fifth Avenue, New York